

The Holy Cross Magazine

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Contributors to This Issue

The Reverend PAUL C. WEED, an Oblate of Mount Calvary, is Rector of St. James the Less, Philadelphia, Pa.

Miss IRENE E. SOEHREN is a communicant of St. Mark's Church, Portland, Oregon.

The Reverend ERIC MONTIZAMBERT is a Canon of Grace Cathedral, San Francisco, California.

PAUL BARSTOW is a student at Williams College, Williamstown, Mass.

The Reverend H. THEODORE RIES, S.T.D., is Rector of St. Ann's, Chicago, Ill.

Miss CONSTANCE GARRETT is a communicant of the Church of the Advent, Boston, Mass.

The Very Reverend MALCOLM DEP. MAYNARD, an Oblate of Mount Calvary, is Dean of All Saints' Cathedral, Milwaukee, Wis.

The Reverend DAVID J. REID, a Priest Associate, is Rector of St. Francis', Chicago, Ill.

West Park, N. Y.
April, 1947

DEAR SUBSCRIBER:

It happens in the best of regulated families, and the HOLY CROSS MAGAZINE Family is no exception. Our February mailing was badly handled, due in part to the fact that the foreman of our Mailing Department was ill. With the best of intentions, the "pinch hitter" got a few errors to his credit. May we say again that the correct expiration date of your subscription is stamped on the wrapper. If that isn't correct, according to your record, please notify us.

Wrote one subscriber, "I do wish that you could find someone who could run the Magazine office efficiently." Maybe you think we don't agree! Well, the letter was a benefaction, really, because we shared that single line with several of the Brethren and after the roars of laughter subsided we all felt better for it. So please continue to bear with us and perhaps, who knows, we may some month achieve to a perfect record in our Mailing Department. With best wishes for a Joyous Easter.

Faithfully yours,

THE BUSINESS MANAGER

The Holy Cross Magazine

April



1947

The Atonement

By PAUL C. WEED

WHAT shall I do to inherit eternal life?" the young man said to our Lord. He was seeking for the thing which all men want. Even this is a perverted way of looking at the happiness of eternal life. One may think of this young man as one who was strongly attracted to Jesus. Our Lord had a wonderful power of drawing others to himself. People liked Him and trusted Him. They saw that He was a true man and utterly sincere. But it was evidently the poor who, because they were free from all worldly entanglements, especially wanted to follow Him. There was a young man, with all the worldly ties of the rich, who had an attraction greater than his love for the world. Our Lord's answer was at first that he should not go on keeping the commandments. The young man felt there must be something more to it

than this: "All these I have done: what is it that is lacking?"

Jesus looked at him and loved him. He loved him with all His heart, with all His soul and all His mind. It was the love of God that looked out on that young man. "If thou wilt be perfect, go and sell all you have, and come take up your cross and follow me." Our Lord asked the young man to let go of all that tied him to the world, and come and throw in his lot with the poor people who followed Jesus wherever He went.

He was sad and he went away. Still Jesus loved him. Later on this man must at least have heard what happened to our Lord. What he heard was this: "Pilate took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him

with their hands. And they took Jesus, and led Him away. And He bearing His cross went forth into a place called the place of a skull, where they crucified Him. And at the ninth hour Jesus cried with a loud voice, "My God, My God, why hast Thou forsaken Me?"

Perhaps the rich young man was there in the crowd at the ninth hour. As he heard that awful cry from the dying Lord he fell on his face in an agony of sorrow. "But this man loved me. He asked me once to go with Him. Perhaps if I had this would never have happened. If I had been one of His disciples at least I could have shown Him I loved Him. I wish I had sold everything, and gone to throw in my lot with Him. I wish I had loved Him as much as He loved me. Can it be that He died just because He loved me, and I did not love Him?"

His life after that was one of reparation, loving with all his heart the one who had died loving him. His prayer was, "O God, I have sinned. I have turned away from the one who loved me. But He died for me. Look, Lord, on Him. See His love. Think, good Lord, of His cry on the cross. He is my hope and my salvation. He is the one I love."

Through his prayer, the young man found the thing he asked for in the beginning. He found that eternal life is to be with Jesus.

That is what the death of Jesus meant to one man. That is the story of the Atonement. The meaning of our Lord's death is always personal. God never deals with two souls in the same way, and each soul must find our Lord's death to be God's special way of dealing with him. To give a full explanation of the Atonement it would be necessary to give the life history of all those for whom Christ died. In each story we would see the wonder of God's love reaching down to touch the hearts of His children.

There have been many theories of the Atonement. Each of them is an attempt to explain why our Lord died, what His death accomplished, and how His death affects mankind. Each of these explanations has some truth, because each is the answer that some soul would give when faced with the fact of Christ's death. Yet the Church has never accepted any one explanation. The Gospel is content with telling what happened, and the Church's job is to hold up the cross and ask each one, "What thinkest thou of Christ?"

In our own day, there is a special meaning to be found in the death of our Lord for us all. The war has given us a revelation of the cruelty and brutality of which our human nature is capable that puts fear into our hearts. We may well say, "If that is what this human nature of ours is able to do,

who can come before God without shame?" In a real sense it is the responsibility of each one of us. It was our human nature that did it.

Now there comes a time, as the book of Job says, when the sons of God come to present themselves before the Lord. What shall we say when the Lord looks at us? He will see all the sin of our common humanity. He will see children starving because their fathers and mothers have been killed by bombs. He will see all the hatred, the deceit and the degradation of war.

It is not that God is angry. If He were only a God of justice, then we might willingly come before Him and take our punishment. Then it would be done with. We wouldn't have to be bothered with the sin of humanity any more. But our God is a God who loves. He does not want to condemn, He wants to forgive. That means we can only say something like this when it is our turn

to appear before the Lord's judgment: "O Lord, these are open to Your sight. You see this cruelty, this lack of love, turning away from You. Yet You are One who shared our human nature, and who triumphed over all sin. Here is our Lord Jesus Christ. See His steadfastness, His love that never failed. Look on His holy death. Look now at us: for lo, between our sins and their reward we set the passing of Thy Son our Lord." With the hand in the hand of Jesus we may come safely and confidently before the loving Lord God of Creation.

Sometimes we are apt to forget that our Lord's own comment on His death is contained in the words He spoke over the bread and wine at the Last Supper. "Take, eat, this is my Body which is broken for you" was to the apostles the absolute assurance that He loved them, that He died for them, and that they would live with them always. In this sacrament He made Himself one with the whole human race. Because He is one with us, our sin is taken away. And when we do this in remembrance of Him, go to the altar to make our communion, He comes to give Himself to us, that we through Him may be acceptable to the all-loving God.

"What shall I do to inherit Eternal Life?" Our Lord looks at us. He loves us with all His heart, with all His soul, and with all His mind. Shall we not go, breaking every worldly tie and, loving Him with all our heart, take up the cross and follow Him? Because He was steadfast in His love even unto the forsaken death of the cross, He has broken down the wall that keeps us sinners from the Holy Father, God in heaven, so that we with Him may tirelessly present ourselves before the Lord. The Atonement makes the life of heaven possible right now.



The Crucifixion
by Daddi

The Risen Christ, Cause of Our Joy

By FRANCIS W. G. PARKER, O.H.C.

"He is risen, as He said."

St. Matt. 28:6

WHICH of us can blame the friends of Jesus for their desertion after the darkness fell on the hill of crucifixion? In the dark hours of bitter disappointment and death we apt to forget the past joyous friendship and to lose ourselves in the present distress. Yet how often is a parent saved from mental and spiritual disaster by the skill of ministering to his bereft children! Duty recalls us to real-

When an ideal collapses, it is hard to bear. But when the ideal is embodied in a person, his removal by death is crushing and shattering. And, after all, the disciples were not deserting a living Leader, but a dying Man.

It was a broken set of friends who left the dead body of Jesus on His Cross. Cold horror gripped the hearts of His followers as the thick darkness fell upon the crucified Master. He who feared neither death nor hell was dead. The hoped-for King of the Jews was a sure captive to the prince

of darkness. Seeing the death of their hopes, is there any wonder that "they smote their breasts and returned?"

Yet a few women stayed near the Cross to "see it through." They were women who had ministered to the Master throughout His Galilean ministry. The love they bore Him impelled them to stay when horror and despair had driven away the rest. Gratefully, they watched two men come to take down the Body of the Master and hurriedly prepare it for burial before the sabbath opened. They longed to assist in these last offices of mercy. Christ's death and burial could not prevent their love from finding expression in reverent service, for love persists despite disaster and finds a way to show itself.

So they make their plans to return at the earliest moment in order to complete carefully the hurried work. That sabbath day must have been one of holy impatience. The night found them actively preparing winding-linens and spices for the embalming of the best-loved of friends.

The difficulty which acts as discouragement to the luke-warm serves as an incentive to the lover. In the companionship of Jesus, those women had learned by experience the love which gives, expecting no return. When reasonable hope seemed to be withdrawn, when death claimed their living Ideal, these women held to the high self-giving devotion which they had learned of Him.

So often, in our darkness of bitter disappointment or of numbing bereavement, we allow ourselves to be robbed of both past joys and present opportunities; yet these are the test of our ability to rise and go forward to noble action.



The Resurrection

The dark hours put us to the test. If our present love of Jesus is weak, the dark hours will overwhelm us and may make us cowards. If our love is strong and true, the dark hours may be no less painful, but the difficulties will prove us courageous.

In all this there is implied a vital principle of action for each of us. Let us now cultivate our loyalty by seeking closer companionship with our loving Master and thus prepare ourselves for those difficult times when we feel ourselves entering into a valley of shadows and Christ seems far away—even dead. We can then recall and hold on to the noblest and loveliest memories of the Jesus who has so wonderfully proved to us His love and called out our own. Holding on to and honouring by living practice the highest we have known will then keep open for us the road to stronger conviction and to fuller joy.

Bereft, yet with courage born of love, the holy women set themselves to do the most generous thing they know how. It took grit and courage to start out before dawn with their burdens on that uphill road.

Love and the rich memory of love express themselves in courageous service, and find their reward. Love attempts the impossible and often achieves it.

In the eagerness of their devotion, the women forget and ignore many difficulties: Nearing the garden in the dim dawnlight they realize a new problem: "Who will roll away the stone?" Yet they go forward to discover, as always, that God is beforehand. The guard is gone, the seal is broken, and the stone door is already rolled back.

The Angel of God had rolled back the stone, not to release an imprisoned Christ, but to disclose the evidence of His victory. They hear the voice, not of a harsh

Jewish guard, but of an angelic being: "He is risen, as He said." With the note of reproof at their forgetfulness of His own promise, comes the invitation to conviction: "Come, see the place where the Lord lay."

What an uprush of reverent awe and holy joy is theirs! All that He said and did is verified by His triumphant victory. There is eternal truth and glorious conviction in His promise of conquest over sin, over every fear of death and hell.

Victory for Christ is the pledge of victory for the Christian. This conviction impels the Christian to make known Christ's victory. "They departed quickly from the sepulchre with fear and great joy; and did run to bring the disciples the word." And their reward is immediate,—a sight of the risen, living Christ, who gives them His direct

commission: "Go, tell my brethren."

The risen Christ is the one anchor of the world and of individual. Christianity is true to the facts of experience. By the facts of the Resurrection, gloomy gives way to hope, cold doubt to joyous certainty, the struggle against sin ensures ultimate victory. We know that in the dark hours of sharing Christ's Passions our confident conviction is the certainty of our share in the fruits of His Resurrection.

The keynote of the Christian life is not the sad love of a dead Christ, but the joyous love of a living God. For "He is risen, as He said." All His promises are true. The Christian who courageously shares in the Passion of Jesus is destined here and hereafter to share in the joyous life of the Son of God.

These Things I Saw

By IRENE E. SOEHREN

Clewer

"Among them that are born of women, there hath not risen a greater than John the Baptist."

I'LL always remember the first time I saw Clewer. In London Sister Margaret Monica had apologized with a twinkle in her eye because the landmark for everything English, even convents, was a pub. I was to take the train from Paddington Station to Windsor, changing at Slough. Coming out of the railroad station in Windsor, I'd walk up the hill by the castle wall until I came to the statue of Queen Victoria at the head of Peascut Street. From there I'd take a coach and get off at the Three Elms in the village of Clewer.

Everything proceeded according to plan (except that Peascut Street turned out to be Peascod)

until I reached the conveyance. There I made another one of those inauspicious entrances. I had come to the high red brick wall and walked on until I came to the great closed gate which appeared to be the main entrance. Then I was at a loss how to get in. A small door beside the gate was likewise closed. I fully looked over both the gate and the gate in search of a button to punch—and found none. Then I discovered an enormous ring hanging down on a chain. I gave this a timid, experimental pull and forthwith set up such a deafening clatter of bells that I was quite appalled. My first pulse was to beat a hasty retreat, but before I could collect myself and run, I was admitted as a young novice.

I can still have fun watching people's eyebrows go up when

rt telling how I spent four months in an English penitentiary. Seriously though, liberal people who brag about having a highly developed social consciousness and who generally disparage the role played by the Church in man enlightenment, should know about Clewer. In the middle of the last century English prison conditions were very different from what they are now. There were no reformatories, houses of correction, or training schools—just the hard, old prisons which confined without attempting to rehabilitate the prisoners. Young first offenders were likely to emerge hardened criminals rather than useful members of society.

This was also precisely the time of the great spiritual awakening in the Church of England. Keble had preached his sermon on "National Apostasy," starting off the Oxford Movement, and a group of ardent, enthusiastic young men, including Keble, Pusey, and Newman, had begun writing their Tracts of the Times, explaining and defining the Catholic faith and practice of the Church of England. It was a time of deep searchings of heart in matters of faith and doctrine. It was also a time of raging controversy when social questions of all kinds came to the front and were warmly discussed.

One outcome of this revival of life in the Church was the desire to transform the English penitentiary system by substituting for paid service the principle of self-devotion, at the same time securing a truer Church teaching. The Rev. John Armstrong, later Bishop of Grahamstown, South Africa, first had the vision of alleviating prison conditions, but it came about more or less by chance that the earliest development of this new form of Church work arose at Clewer. The Rev. Thomas Thelusson Carter, honorary canon of Christ Church,

Oxford, was at that time rector of Clewer. A mild, gentle, saintly priest, he was a friend of the great leaders of the Oxford Movement but avoided the controversy and dispute which kept the others so often in the limelight. In his parish there was a district now known as Clewer St. Stephen, where there was a group of as wretched hovels as could be found anywhere in England, inhabited by as wretched a set of abandoned women. Through the efforts of Canon Carter's assistant curate and a poor widow woman who kept a dame's school, some of these fallen women were led to desire to abandon their dreadful trade.

Work Started

While it was being deliberated where they should be sent, Mrs. Tennant, a lady living in the village of Clewer, was asked to help in the difficulty. Mrs. Tennant immediately offered to receive into her own house as many of the outcasts as desired to come. In a few days others came knocking at the gate, desiring admission, and soon the little band of penitents had grown to eighteen. Mrs. Tennant had not the health to continue the work indefinitely, and Canon Carter felt that the work could best be developed, not by a succession of individuals, but by a Religious Community.

Was this to be hoped for? The concept of the Religious Life had been lost to the Anglican Communion for three hundred years. Although its revival frequently met with misunderstanding and bitter opposition, two or three Sisterhoods were about this time beginning to be formed. Could a similar group of devoted women be formed at Clewer to carry on the penitentiary work? The answer came through the self-dedication and consecration of Harriet Monsell, one of the most remarkable women of her time.

The widow of an English clergyman, she was directed to the

work at Clewer through a brother-in-law, who became the first chaplain of the House of Mercy. Resolved to serve God in any work to which He might call her, she gathered around her a nucleus of like-minded women and, at her profession on St. Andrew's Day, 1852, became the first Mother Superior of the Community of St. John Baptist. Everything was new to her. The penitents were to be cared for under a system as yet without precedent in the Church of England. The House of Mercy had to make its own traditions. And the Sisterhood was to be begun, its Rule written, its principles thought out and tested by personal experience. She had to learn everything and, at the same time, to lead others who were also learning.

How the community, founded by Canon Carter and Mother Harriet, increased in numbers and became a power for good throughout the Church of England, how its work with souls spread to India, Barbados, and America, how its scope was widened to include schools, hospitals, orphanages, homes for the aged and the weary is all history now. But to me Clewer was more than history. More nearly than any other place, it was the end and culmination of my spiritual journey, and the end of the long road back. For in the final analysis it is not dogma and theology that first attract one to the Church. It is the Christian character of the saintly men and women, whether Religious or in the world, whom one has been privileged to know and to love. Not doctrine but the beauty of holiness is the touchstone of the Spirit.

I found that touchstone at Clewer. I found a community of women, dedicated to the ideals of "a man sent from God, whose name was John." Like their great patron, the precursor of our Lord, this community was raised up to fulfill a great destiny. Like

Blessed St. John the Baptist, its members sought to prepare a highway for our God, first in their own souls and then in the souls of others. Like him they must decrease while He must increase—Christ *in them* the hope of glory. * * * * So it was that I found more than the touchstone of the Spirit. I found the Treasure of great price.

Eton College Chapel

"O Virgin of virgins, how shall this be?"

The only time I ever thought maybe I had what it takes to be a movie star was at Clewer. During charges with the East Class I used to read to the girls, and they said that I had a Hollywood accent, just like the movie actresses. Between my two or three charges a day, there was never much time to do anything else, but occasionally I used to rest my voice by going to Windsor Castle or having my wisdom teeth out or just doing nothing at all.

On one of those free days I walked across the Thames to Eton and had tea at an interesting old place called the Cock Pit, where Charles II used to watch the cock fights. There were no top hats or Eton jackets in town that day as it was the long vacation. Probably for the same reason, visitors were allowed to inspect Eton College and roam about the famous playing fields. I joined a guided party in the quadrangle and was taken through the old "lower school" with its battered desks and birching block, up the stairway where every boy who finishes has his name carved, to the great dining hall where hang the portraits of famed alumni, and lastly to the chapel, which is very much like the collegiate chapels of Oxford.

On the walls of this chapel were some quaint old medieval paintings, depicting miracles of the Blessed Virgin. These paintings, being considered improper at the time of the Reformation, were

boarded up and had only recently been rediscovered and restored. They were in brown and white tones, the pastel colors having long since faded. The figures were much obliterated but still told their stories of the miraculous powers of our Lady.

One which particularly delighted me was a tale about a man who made a pact with the devil. The first panel shows the wicked husband bartering his wife to the devil, who is represented with horns on his head and a very glee-ful expression on his face because of the bargain just concluded. In the next scene the distraught lady kneels in prayer to invoke the aid of heaven. The Blessed Virgin appears to her, comforting her and promising miraculous assistance. The third panel shows the devil taking the hand of the veiled lady to lead her away, while the wicked husband looks on. In the last panel the devil is mounted on a black charger with the lady behind him. It is his hour of triumph and he turns around to lift the lady's veil, but imagine the astonishment on his face when he discovers that the lady he has carried off is the Blessed Virgin! * * * * I loved that one. I so seldom get a chance to laugh at the devil!

Stoke Poges

*"Beneath those rugged elms, that yew-tree's shade,
The rude forefathers of the hamlet sleep."*

When I was a child, we had a slender, black volume the title of which was written in gold with scrolls, flourishes and flowers. It was an 1883 edition of *An Elegy Written in a Country Churchyard* by Thomas Gray. That volume went a long way towards prejudicing me against Gray's famous *Elegy*. It purported to be an Artist's Edition, for which the publishers had "enlisted the co-operation of many of the best American designers and engrav-

ers" of that day. But it was the ugly black and white drawings everyone of them pervaded with the deepest gloom, that spoilt the poem for me.

Gray's ivy-mantled tower is pictured as a desolate Gothic ruin on the edge of a chasm with a moon just coming up in a cloudy sky. The rugged elms and yew trees had the twisted, anguished appearance of doomed souls. Neglected and overgrown with weeds and brambles, the sarcophagi and tombstones were cracked and crumbling and tilted awry in most chilling disorder and decay. Even the incense-breathing monuments managed to look dank and forbidding, while the mere mention of the dark, unfathomed caves of ocean inspired some misguided artist to dream up a howling, raging storm on a bleak coast, complete with jagged rocks, stunted trees, and lowering skies.

One bright April afternoon I went to Stoke Poges and saw the beautiful English country churchyard as it really was. There was no dismal melancholy there. The lovely century-old lych gate was carved wood framed by first vines of the gray stone Norman church. A wide gravelled walk, bordered on either side with rose trees ready in bloom, led to the 12th century "porch," over which an immense old yew tree spread its cooling shade. (Shades of St. Paul again, too, for a unique sign that informed lady visitors that they must wear hats if they wished to enter the church!) The tombstones were all straight and orderly, and everywhere was the greatest, most carefully tended lawns. Ivy covered some of the mossy stones and climbed up the square, crooked church tower. The elms and trees were sheathed in the fresh pale leaf of spring; flowers were in bloom; and Gray's country churchyard was the trimmest and loveliest of English gardens.

There is something nice about those English country church-

ds. On a summer's day all is
m and peaceful there. The old
y church, like a mother,
ches still over her children
o have fallen asleep. To the
ng it is less saddening than
ply sobering. One remembers
t for nearly 1000 years men
e prayed in this place. And
e thinks of Eternity, when
th and death and time shall
e to be....

Canterbury

*"Will no one rid me of this
meddlesome priest?"*

Chaucer started it, so I did it. I acquired another English companion named Shelagh in Folkestone, and we made our pilgrimage to Canterbury. Only our nags were not as substantial as those which jogged along the dusty route in those days. The bus wouldn't get up one of the Folkestone hills before we even got out of town. We had a short wait while the driver tinkered with the engine but at last were off.

Canterbury Cathedral, Metropolitan Church of All England, is great and beautiful, but for me the fascination of Canterbury lay in history—a history of murder in the cathedral. By what strange spark of nature—or what divine hand—was wrought the change that transformed Thomas à Becket? First friend and chancellor to the king of England, Henry II, he was named by the latter archbishop of Canterbury. Contrary to all expectations, instead of continuing to aid and abet his monarch, the erstwhile courtier became a serious and holy archbishop, defender of the Church's rights against the crown. For this he was obliged to flee to France, where Louis VII befriended him. Nevertheless Beck-

having resolved to see his church again at any price, dared to return to England. At the news of his landing, the king was furious and for the second time spoke homicidal words, desiring

Becket's death. Four knights, believing themselves dishonored if they left unpunished the outrage against their seigneur, rode to Canterbury and killed the archbishop in his own cathedral. The king was horrified when he knew what had been done and, repenting of his hasty words, he humbly performed the stern penance imposed by the Church.

We tried to reconstruct the scene of the murder, but it was difficult to do so because the architecture has been changed since Becket's time. Then the cathedral was Norman. The cloisters can be entered from outside. It seems that the armed men rushed through the cloisters into what is now called the Martyrdom. The floor is the same, but formerly there were two chapels there, one above the other. Becket commanded the monks to let the men enter. They wanted to take him into the sanctuary, thinking that even violent men would not profane the altars, but Becket calmly refused to accompany them and awaited the knights, against the column which supported the upper chapel. Refusing to absolve those whom he had excommunicated and asking only that his own monks should not be harmed, he was struck down there.

After visiting the cloister and chapter house, Shelagh and I took time out for lunch. That was particularly noteworthy because I got disillusioned about Yorkshire pudding. I had always assumed, naturally, that it was a kind of dessert—perhaps a variety of plum pudding. Actually it was a kind of batter, fried. After lunch Shelagh bought several kinds of English candy for me to sample, and I appreciated it but could scarcely eat it rambling through the cathedral!

Visit to the Choir

When we went back, we found a black-robed guide at the rood screen, and he took a group of us

around. Shelagh had gone round with him before and liked him. He had some more important job there in the winter and was just a kind of substitute guide in the summer. You could tell that he loved the cathedral. He would make disparaging little remarks and jokes about it, but all the same his real feeling for it would show through. He pointed out the row of little shields, held by angels on the rood screen. The positions of the hands of these angels were never quite identical, for our ancestors loved variety and never made their art balanced and symmetrical if they could avoid it. Then our verger spoke of the height of the vaulting where we stood, after which he explained about the stained glass rose windows in the transepts. At the time the Puritans were smashing everything up, there was a fanatic whose nickname I forget but whose name was Tom. He was up on a scaffolding, hacking away at the windows one day, when a staunch Catholic came along and inquired what he was doing. He answered that he was "rattling down Becket's glassy bones," whereupon the other retorted that he would be only too happy to break his and promptly heaved something at him with the intention of bringing him to earth. I believe he missed.

We went up a stairway to the right of the Martyrdom and came into the north aisle of the choir. We saw the St. Andrew's and St. Anselm's Chapels and the tiny Henry IV chantry. Then we saw the choir with the archbishop's throne. Opposite it on the left is the tomb of Archbishop Chichele, founder of All Souls' College, Oxford. The tomb is a rather unique one. Chichele himself planned it before his death. On top is a recumbent figure of himself in ecclesiastical robes and miter, holding the crozier of episcopal authority and dignity. Underneath

is a recumbent skeleton. Chichele evidently wanted to teach the leveling power of death, how worldly pomp and power are nothing in the grave.

Behind the high altar was a large open space. It was here that the magnificent shrine of St. Thomas à Becket, object of so many pilgrimages, once stood. The pilgrims used to kneel on the first step of it in such a way that their feet touched the stone floor. Though the shrine itself is gone now, one can still see the grooves worn in the stone by thousands of pilgrims who knelt there. This indentation, on the four sides, shows that the base of the former shrine was square and that it was immense.

There are tombs all around the sides of the sanctuary. On the left is that of Dean Wotton, first dean of Canterbury after the Dissolution of the Monasteries. Further forward is Henry IV, the Bolingbroke of Shakespeare's plays. In the background, behind the high altar, is St. Augustine's Chair, in which all archbishops of Canterbury have been invested for centuries. It does not really go back as far as St. Augustine's time but is a curious, crude throne carved out of stone. To the right of the chair is a very plain stone casket which struck me as unspeakably sad and pathetic. It is the tomb of the French boy Cardinal de Colligny. An inscription states that his body lies here temporarily until it shall be taken back to his native France. But the boy-cardinal's friends forgot him. Centuries have passed and the youth in his plain, temporary tomb still awaits the return home. Still further forward is the tomb of the Black Prince, once the hero and idol of the English people.

In the apse the stained glass windows are chiefly devoted to the miracles of St. Thomas à Becket, especially his cures of the sick. Our nice verger told the stories of some of these windows,

and Shelagh asked him what he thought of them. He replied that he had an old book belonging to the cathedral which contained all these stories of the miracles of St. Thomas. His face lighted up as he talked of the miraculous stories and, while he did not affirm that he put full faith in all of them, he smiled and said, "Some of them are pretty wonderful though!"

Coming around on the other side, we now descended the Pilgrim Steps. The stone steps are worn and hollowed, not by the feet but by the knees of the pilgrims who ascended them, just as the penitents of Chartres followed stone patterns to the altars. Such was often the custom of the faithful in the Middle Ages.

Visit to Crypt

Lastly our verger took us to the crypt. On one of the pillars upholding the vaults is a white smudge which, viewed at a certain angle, resembles a man in bishop's miter. For reasons previously explained, I couldn't see it, but it is quite famous as "Becket's Ghost." Our guide did not think it interesting and did not even want to show it. But he pointed out the plaque in the floor between two columns, which marks the place where Becket was buried in a small tomb immediately after his death. A small upper window permitted the monks to guard the tomb without being ostentatiously present. As the popularity of the saint grew and the

number of pilgrims increased, the body was translated to the magnificent shrine of gold and jewels above. At the time of the Dissolution, the richness of this shrine excited the cupidity of Henry VIII and he seized it for his crown. But the monks were forewarned of the coming of plunderers. Fearing the profanation of the saint's body, they secretly took it away and hid it before the arrival of the king's men.

To this day no one knows where the body of St. Thomas Becket is. Probably the monks hid it somewhere in the great cathedral. Probably it lies there still. Our verger said that some day, when the fabric of the cathedral is being repaired, workers may chance to stumble on the hiding place. * * * I keep hoping that the relics of the saint will be found in our time and that there will be miracles again in Canterbury—that the crippled will walk and the blind will see and the mute will laugh again in Canterbury.

* * * * *

Now I have finished my recital of twelve churches on the long road back. The world had already reached a respectably ripe old age when I made my pilgrimage, but I was very young. Youth's thoughts are long, long thoughts and youth's eyes are quick and bright, sometimes gray and often gay. That's why there was a wondrous sparkle on my churches, which may have recorded much that others will seem trivial, but none of it was trivial to me, for we come a part of all the good, true, beautiful experiences we live, and all such experiences, luminous with mirth or with meaning, come forever a part of us. Surprisingly enough, it was not a modern psychologist but an old pagan poet who gave me words for it: "These things I saw, a part of them I was." * * * You part of them I was—and ever shall be.



"There Are Things That Trouble Me!"

By ERIC MONTIZAMBERT

HERE comes a time in the life of every man when he is troubled about matters of the Faith. Only the other day a good friend said to me, "There are things that trouble me. I seem to be losing my grip upon some of the beliefs of the Church: beliefs which, until now, I never questioned."

The Devil was busy that day . . . doing my friend a full turn which, in his typical stupidity, he had intended for evil. Of course, if Satan weren't so foolish he wouldn't be "the devil," and my companion might not have been so deeply disturbed about him.

To be sure, he is young, and my memory rushed back to those earlier years when the impact of new ideas upon old traditions seemed certain to wreck the foundations of my faith. He was at a loss to know how the fresh learning of this scientific era could be reconciled with the precious lessons taught him at his mother's knee. That is a frequent experience. Even it is a healthy one. Sometimes nothing can be so good for us as a complete upsetting of the things that we have believed about God and the Church's doctrines concerning Him and His world: a world which, after all, is the great testing ground where man is put through his paces only to be found wanting. Yes, man is always found wanting. The universe is too much for his limited mind. His heart is too small to comprehend the love of God. He has an unfortunate habit of thinking of the nature of God in the terms of his own immature personality; and, under the hard pressure of his pride, he refuses to believe that other men have learned things about "the world outside of the senses" beyond his momentary comprehension. It does not occur to him that the great doctrines of the Church—the simple ones, —are not the learned fabrications of queer outmoded intellectuals, but descriptions of believing man's living experience of God.

Misunderstanding the Faith

This is the key to the understanding of my young friend's problem. After we had talked for a while, and he had answered a few questions, it became apparent that he had no genuine difficulties as to the Church's Faith. Certainly he had disturbing problems. But every one of them, typical Satanic blunders, had been manufactured out of misunderstandings of the Faith. What he had been arguing about was not the Religion of the Incarnation! It was a whole series of man-made dogmas about God and man, about the meaning of Redemption in relation to Calvary, about the nature of the Bible and its relation to the Church which gave it to us. Some of

these mistaken ideas were of his own concoction. Most of them were vestiges of that curious Protestant "fundamentalism" still being taught to children in Anglican Sunday Schools and Roman Catholic official catechisms. Even the brilliant Father Sheen has so much trouble with these things in "The Catholic Hour" that the Devil must enjoy himself immensely. And, of course, there was the antiquarian catch-question about evolution in which poor old Darwin is made to say that man is descended from the little monkeys in the zoo.

Now neither space nor your desire will permit a wearisome examination of each of these curious misinterpretations. Our one purpose today is to impress upon the questioning reader the probability that at least some of his doubts—and these the most important ones—are the product of an inadequate understanding of the true significance of the Church's Faith. Let him present his problems to some competent priest whose scholarship is of this age. Let him beseech our Lord for the essential gift of humility. Let him struggle to overcome that pride so typical of the modern man: that pride which prompts him to say to himself, "I don't see how an educated person can accept this belief or that!" *Is he educated in the theology of the Christian Faith?* His pride, perchance, is in the wrong things so that he takes his errors in his stride. Of course many an inhabitant of the modern collapsing world, impressed by the half-grasped jargon of the popular scribblers who write so glibly of "the revolutionary significance of atomic fission," is distressed by the obvious fact that the Catholic Faith is incapable of change. The words, "As it was in the beginning, is now, and ever shall be," are accepted as an ironic commentary on the irreconcilability of historic Christianity with the audacious discoveries of the men of science. But one of the writer's most vivid memories is of that exciting night when his infant son discovered the moon! Here the modern is brought to confusion by his inability to distinguish between facts and their interpretation. And, in that deceiving vanity which blinds him to the difference between a finder and a maker, he exults in self-congratulation. He forgets that despite the clamor of "the liberals" we do not live in a new world: that "there is nothing new under the sun;" that man, as his learning advances, is simply getting a larger understanding of that which was before Adam.

Certainly we have better tools with which to work, and a fuller understanding of the universe around us. Yet the new discoveries of these eternal realities

serve but to impress the thinking man with the vastness of his ignorance and, when he is wise, to suspend his judgment. The truth, indeed, is that none of the traditional verities of the Faith have been destroyed by any discoveries of the sciences. The Catholic Church is compelled to change nothing but the mode of her teaching. She needs but to say the old things in a new way. Yet we are not so sure of that. Much of the "outdated mode of saying things" has always been due to secular ineptitude rather than to theological stupidity or ecclesiastical ignorance. One need but recall the violent battle between the Protestant and Papal fundamentalists and those ironically called "Darwinians." Who was it who said, "All life originated in a single primordial cell and evolved in successive stages therefrom?" And what great thinker described the primitive Genesis legends in this fashion: "The early narratives of Genesis . . . are not to be taken as descriptions of scientific facts, but as symbols of spiritual realities"? One wonders whether Charles Darwin had read Saint Augustine of Hippo! It was that Saint who, in about A.D. 340, gave us the first of the above statements in his commentary on Genesis. It was Gregory of Nyssa, almost his contemporary, who spoke the "modern" words about the early narratives of the same Biblical book. And, most certainly, the greatest of all the theologians—the Twelfth Century St. Thomas Aquinas—had a close intellectual kinship with those earlier leaders whom none would accuse of heresy by any standard.

To be sure, it would be folly for us to claim this genuine "liberalism" for all the theologians of the ancient Church. Individuals then were as different as individuals are at this tragic hour of our chaos. But, surely, it is significant that nobody thought of excommunicating Bishops Augustine and Gregory

for being "evolutionists," or of depriving Theodore of Mopsuestia of his license to preach because he happened to deny the Davidic authorship of certain of the Psalms! The Church was sensible. It refused to permit itself to mistake the picture for its temporary and ever-changing frame . . . the frame that men with developing minds, are always compelled to build for the Faith that makes them free. But often the frames don't fit. Always they are too small. Often their colors are wrong. In fact the average man, finding himself in trouble as to the Faith, is really being severely challenged as to the adequacy of his intellectual status. He must start thinking again. He must realize the extremely temporary nature of the mental world in which he dwells for a moment. He must, somehow, be brought to the understanding that even a blending of all the knowledge of all the great scientific thinkers of this age—theologians and physicists alike—can offer but a tiny fragment of Reality that is. We see but a part of the eternal nature and, in our folly, we try to encompass it within the disconnected frameworks of our seekingly thwarted minds.

And this is true even of those remarkable compacted actions of the Christian Faith known as the Creeds. The Creeds are all true, but the Creeds are not the Truth. God does not tell us all about Himself nor all about the creative process which is the constant activity of His mind and heart. He tells us that which we, as we grow, are capable of receiving in *Revelation*—be it that of the Holy Scriptures as exhibited in the Mind of Christ, or that of the Book of Nature—is always the opening to us of the Mind of the action of God. Wherever truth is, whatever it is, there is *Revelation*. And *never*, come what may, can the one contradict the other. God cannot contradict Himself.



Oriel College

John Henry Newman

By PAUL BARSTOW

JOHN HENRY NEWMAN has attracted much greater literary attention than the other Tractarians, primarily, as G. Cross, one of his recent biographers, points out, because his reaction is not limited to the part he played in that great upsurge. Such being the case, the material on him in print is tremendous, the best for our purpose being his own *Apologia pro vita sua* and two recent books, a biography by J. Lewis May and *Carlyle, Newman and Oxford* by J. F. Flood. If his chroniclers agree on one thing, it must be his birth in 1801, the eldest son of John Newman, banker, and his wife Anna Forudrinier. This good man, in contrast to her benevolent husband, was a devout Calvinist. She taught young John the catechism while he yet climbed upon her knee, and the Bible, which he was later said to know by heart, was early a part of his personal ethos. The home in which he was brought up remained through all his life, a lovely memory, and his early efforts at music, dramatics, poetry, and journalism must have made it an agreeable resting place. From home, Newman was sent to school at the George Nichol's Academy for Young Gentlemen, at Ealing. Finding himself isolated from the other sports of his companions, he soon displayed the talent for winning devotees in the group he gathered around him, and in the rest which marked his publication of two magazines of no small if youthful adventure and achievement.

Youthful Spirituality

Yet, from his earliest years, Newman evidenced that preoccupation with his own imaginings and the interest and absorption in

the supernatural which were to characterize his life, and to make him a man toward whom no one could adopt a neutral attitude. In the oft quoted words of his *Apologia* he writes of the state of his mind in 1816, but with equal application to a period long previous to this, as ". . . isolating me from the objects which surrounded me, in confirming me in my mistrust of the reality of material phenomena, and making me rest in the thought of two absolute and luminously self-evident beings, myself and my Creator." This was the lad who felt as a child that he was an angel, and that the real world was a playful deception of his hidden fellows. One more effect the school at Ealing was to have on the man who is now the only reason for its remembrance. Under Mr. Mayer, the religion which he had learned from his mother assumed definite theological form in the strictest Calvinism. In short, John Henry Newman was converted.

In 1816, this accomplished, sensitive, musical, religious boy went up to Oxford, and, after some delay, was enrolled at Trinity College. Trinity he always regarded as his Oxford home, but it is significant that even there, he found his home, not in the comradeship of his fellows, but in the heart of one friend; J. W. Bowden and Newman were inseparable. Yet, even with this, the young giant was lonely, and found his solace in music, and most diligent study. The fruit of this was a fine academic career, marred only by a pitiful break in the over-wrought nerves which left his final honors only a low second-class.

It was rather amazing then that Newman should elect to compete for an Oriel fellowship, the greatest honor that Oxford of

his day could afford. But, Oriel's pre-eminence had been attained by the recognition of those very qualities in which Newman was outstanding, in place of mere academic distinction. The Oriel examiners were concerned with what a man was, rather than what he had read, and Newman was elected, to the joyful surprise of his friends.

The honor which he had thus boldly won, made Newman oversensitive of his shortcomings, and he was unable to enter into the easy comradeship of the outstanding group which welcomed him to the Common Room. He looked on such a man as Keble, despite the latter's deep humility, with nothing short of numinous awe, and could not bare the thought of being treated as an equal by such men as Coppleston, Davison, Hawkins and Arnold. It was left to Dr. Whately, to nurse this tender bud into radiant bloom. Whately used Newman, as indeed he used all other minds, as an anvil on which to hammer into shape the ideas which clustered around his dominating intellect. Newman proved first a good listener, then a competent expounder, and finally, a brilliant and original thinker. In later years, he was to say that Dr. Whately taught him, not only to think, but, strange office for a tutor, to think for himself, and to disagree with his master.

Religious Development

Simultaneously, Newman's religious thought was developing. From the first prosaic devotion to Thomas Scott, he turned to Law's *Serious Call*, and Milner's *Church History*, leading more and more away from his early Calvinism, traces of which, however, were to linger for many years to come. (It may, perhaps, be true to say that in this early Calvinism, and his ever growing reaction to it, may be found the key to Newman as a religious phi-

nomenon.) The two concepts which survived, were his own sense of predestined election to God's purpose, and the opposite conviction of a real hell of everlasting punishment. He began to see the impossibility of the Calvinist human separation between the justified and the unregenerate. Further, from as early as 1816, he was convinced of the call to a life of devotion to God in a single state. Dr. Hawkins was having great influence on the gradually forming mind, and under his influence Newman accepted the doctrine of Baptismal Regeneration which destroyed the last citadel of his Calvinism. At the same time, Newman was learning not only to think for himself, but to do so with precision and economy. Gradually, assured of a coming attack on the Bible, he came to regard it as the proof of doctrine, and not its source. Like most of the other Tractarians,

Newman was profoundly affected by the *Analogy* of Bishop Butler. This confirmed his dependence on the unseen as the source and mover of the seen, and led him to the concept of Probability which was to occupy so much of his later teaching. And, finally, from Dr. Whately, he learned to regard the Church as having a primary existence, corporate and indissoluble, stemming directly and without break from the Apostolic group.

As his Calvinist impediments were disposed of, Newman entered more and more into the life and thought of the Church. In June of 1824 he was ordained deacon, feeling from that awful

moment the responsibility souls, yet, perhaps, lacking in sense of their entire worth which so characterized Keble. priesthood followed, and his college gave him the curacy of Clement's, to which he attended dutifully if not with zeal.

And here we reach a stage in Newman's life which warrants our pausing. His mind was largely formed, and had been developed into an instrument of considerable power and capability. But it had yet to be refined by intimate friendship with Keble, which was to mean so much and do so much for each of them. And Newman had yet to feel the rapier-like mind of Hu. Froude, or to follow that adventurous and exploring mind in its fagging chase after truth in its illusiveness. Newman, forged, was ready for the refinement and tempering of the Common Room of 1826.



By H. THEODORE RIES

THE world is frightened by the ghost towns of Hiroshima and Nagasaki, haunted by the 32 million victims of the latest war that our civilization produced, and apparently helpless in the face of the homeless, hapless and starving millions that stalk across God's earth that once was "very good." Perplexed and lost in a wilderness of economic, political and social theories, men are casting about for a remedy that may save human society from disaster, and civilization from complete collapse and chaos. There is only one source of salvation for mankind, Christ, who with outstretched arms calls to suffering mankind: "Come unto me, all ye that travail and are heavy laden, and I will refresh you." And we learn to realize what St. Peter clearly perceived,

that the Lord Jesus Christ of Nazareth "is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Power of Christ

Our Divine Saviour, sent to carry out the design of His heavenly Father, came "to re-establish all things . . . that are in heaven and earth" (Eph. I, 10 Douay Version). And indeed, under the influence of time and human passion conditions in the world had reached the nadir of moral and material degradation. Long-standing errors, lawlessness of every kind, inhumanity and cruelty, vitiated all religious and social relations. Mankind could

not lift itself out of this deep abyss of corruption, an outside power was needed. Christianity was still the channel of this power. This new world, the Christian world, embraces the entire human race and all human relations. Christianity has not finished its work of transformation, but this is still going on. Christianity, its Founder declared, the Kingdom of Heaven planted on earth. For this Kingdom of God has many forms of existence: one preparatory and imperfect, another future, complete and perfect.

It was near Lake Geneva where the regeneration of the world, the real "New Deal," definitely began. Here on the shores of the lake the Messiah announced His apocalyptic and eschatological prophecy, the principles of

ristian Sociology. Here He organized this Kingdom of God on earth. Here He gave the social question its proper meaning, its appropriate place and only correct position in the lives and relations of men. He realizes the necessity and importance of the social and economic element on earth, the question of food and clothing, of work and wages. But He warns against over-anxiety and over-solicitude, which are after the manner of the pagans. For the Christian there is a question which is far more important than all sociological questions, a question to which all others must be subordinated. This is the striving after the Kingdom of God. Hence His command: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Since this Kingdom of Heaven is to be a theocracy, its supreme law is the Will of God. Where the will of God is done, there is the Kingdom of God, "for whosoever shall do the will of God, the same shall be my brother, and sister, and mother." The imperial program containing the principles and laws of this theocracy is embodied in the Master's well-known Sermon on the Mount. The supreme imperial norm is the law of love of God and of our neighbour. The Lord's Prayer is the official prayer of this universal Kingdom.

The Christian Answer

This Christian sociology is realistic. It proclaims God as the absolute Master and Lord, and the human race individually and collectively subject to Him and His Will. The ultimate end of man is God. Man on earth is only en route, he is on his way home. To reach this home safely is his supreme task. All his interests and his activities must be related and subordinated to this end.

This Christian sociology is infallible, as infallible as the words of Christ, which shall never pass,

though heaven and earth shall pass. It assures temporal and eternal happiness and peace. For to secure and retain a place in this Kingdom is to find eternal happiness. And if we seek this, social, economic, and political peace and prosperity shall be added unto us.

The principles of this Christian sociology are logical. For they aim first and foremost at the reformation of the individual, at the development of a moral and religious individual, realizing that the solidity and perfection of society is in proportion to the worth and goodness of the individual. Then, Christian sociology stabilizes the family, the real social unit, the parent-cell of human society. Finally, it revalues the social relations of men. This revaluation is based on the two fundamental principles of brotherhood and its consequent essential equality.

The Bible presents to us a grand picture of God, the Creator and Master of the world, Jesus His Son, and the multitude of human beings united in one vast family. We have the same Father, vigilant and solicitous over the

least of His children, knowing their needs, letting the rain fall upon the good and the bad, counting even the hairs of our head. No man is born, who is not His child. Hence: "one is your Master . . . and all ye are brethren."

According to the body, we have our origin in one common father, Adam, and in one common mother, Eve. Hence we are brothers according to the flesh. The same blood runs through the veins of the human race.

Then again, we all have one great Brother, the God-Man Jesus, the First-Born of the Father. Speaking of God, He calls Him "My Father," speaking to us He calls Him "Your Father." And for us He is "Our Father," Who is in heaven. In His discourse on the last judgment He said: "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me." Lucian of Samosata writing of the early Christians said: "Their first Legislator has put it into their heads, that they are all brothers." And if we are brothers we ought to have a care for each other. We must forgive our brothers his faults from our hearts, otherwise we shall be punished as the king punished the unmerciful debtor. "So likewise," concluded Jesus, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The Family of God

It is the ardent desire of Jesus, that among the members of this family, perfect union prevail. For this he asks in the sublime and touching prayer before His passion: "that they may be one, even as we are one" (John XVII, 22). The Christian idea of brotherhood then implies, and is, social solidarity. It consists in the interdependence of individual interests, which is nowhere better real-



Our Lady of Walsingham

ized and effected than in a family, where the action of one member has a necessary and immediate repercussion upon the benefit or harm of the other.

But there is unfortunately also a heritage of evil, which Christian brotherhood takes into account. We all receive the sad heirloom of sin and its consequences. We

all sigh under the heavy triple burden of sorrow, concupiscence and death. Though this solidarity of sin, of evil, of misery is a power and a constant menace to human society, there are means and forces counteracting its influences: "where sin abounded, grace did much more abound." The Master's doctrines and ex-

amples, His work of redemption—the grandest and most sublime in human solidarity—the Christian virtues of self-denial, justice, charity, can aid us immeasurably in the struggle natural to all who would rise to nobler heights.

It is still Christ or chaos. The choice is set before us life and death, choose life.

Meditation on the Risen Christ

By CONSTANCE GARRETT

I

Jesus
To the dark tomb committed,
Thy Body in death at rest,
Bless us.

VII

Jesus
To seven at Tiberias,
"Come dine, the bread is given,"
Bless us.

XI

Jesus
To two on Emmaus way,
"O slow of heart to believe,"
Bless us.

II

Jesus
To sad disciples hidden
Their hopes gone, their joys dispelled,
Bless us.

VIII

Jesus
To men in fear assembled,
"Peace be unto you, Brethren,"
Bless us.

XII

Jesus
To the eleven a message,
"Go ye into all the world,"
Bless us.

III

Jesus
To break of day revealing
Empty tomb, stone rolled away,
Bless us.



IV

Jesus
To women told by angels,
"He is not here, but risen,"
Bless us.

IX

Jesus
To slow of heart believing,
"Behold My hands, feet, and side,"
Bless us.

XIV

Jesus
To Thy Father ascending
Thy work on earth completed
Bless us.

V

Jesus
To Mary in the garden,
"Why wepest, whom seekest thou?"
Bless us.

X

Jesus
To Thomas, still denying,
"Be not faithless but believe,"
Bless us.

XV

Jesus
For man atonement finished
By Thy rising from the dead,
Bless us.

VI

Jesus
To Mary Magdalene, too,
"I've come to you in Galilee,"
Bless us.

XVI

Jesus
To glory of God witness
Ever Thy glory showing,
Bless us.

Catholic Advance Reflected in the Hymnal

By MALCOLM DEP. MAYNARD

WE take things so much as a matter of course, so much for granted, and some great blessings we receive without even a "Thank you" to our loving God. Consider the (so-called) New Hymnal, that book already dear to many churchfolk in America—*The Hymnal of the Protestant Episcopal Church in the United States of America, 1940*. It is gratifying to note improvements in the editions both for choir and congregation, and we know that where it is rightly used the hymns are more fervently and intelligently offered to God and in greater participation on the part of the faithful. Very little comment reaches the Parish priest, however, and he believes his people are taking it all in their stride, and are not especially conscious of the gratitude that should be theirs. For greater by far than any advance in outward aspect is the fact that the book shows many signs of the Catholic life inherent in our Church; and, despite certain lacks in this matter, is a decided advance in a Catholic direction on anything that has gone before in the authorized hymnals of the American Church.

This was brought vividly to my attention by a gift made to me not long ago, the gift of a plush-bound Book of Common Prayer, dated 1854. This book had seen almost no use and was as fresh as if bought yesterday in the shop of "D. Appleton & Co., 6 & 348 Broadway. MDCCCLIV." It was like a living, unfaded flower brought from some garden—nearly-odd years telescoped into one day in summer! It was plush, with brass scroll work and a clasp to fasten it, gold edges, illuminated title page, such as one's Grandmother carried almost a century ago when the Catholic Revival had begun but had not yet effected those changes in the Church's worship which were to come. Dipping into such a book for a favorite collect or psalm, one came at length to that which constitutes the book's chief interest from the standpoint of our present consideration and the occasion for the writing of this article. Bound up, under the same quaint cover, were the Psalms in metre and the collection of hymns authorized for use—the hymnal of that day. Until 1871 Prayer Book and hymnal must be in the same volume. In that year the General Convention permitted the hymnal (popularly called the "Prayer Book Collection") to be bound separately. From that "Collection" our study may reach back to the beginnings of the American Prayer Book and Hymnal in 1789 and on to the current collection, 1940. It is a story of Catholic advance and one which should inform and enlighten every American Churchman.

1816

Let us begin at the beginning. For this purpose one must look in one's library for a Prayer Book issued before 1833. Such a book I find dated 1816. Not new, this one, but hard-used, well-worn, the Prayer Book portion as in use till the revision of 1892, the hymnal portion superseded in 1833. Here then is the first of our Hymnals—Tate and Brady's metrical version of all one hundred and fifty Psalms, with twenty-seven hymns to which thirty more were added in 1808. The psalms in metre seem mostly a dreary waste of monotony, though some few of this collection are still in use. No part of Sacred Scripture is more glorious, after the Holy Gospels, than the Songs of Sion; yet there is no way to make them seem more inept as expressions of praise than to reduce them to what often is little more than doggerel. Imagine singing:

"Since godly men decay, O Lord,
do thou my cause defend;
For scarce these wretched times afford
one just and faithful friend."

"One neighbor now can scarce believe
what t'other does impart;
With flattering lips they all deceive,
and with a double heart." Ps. xii. 1, 2.

or,

"When, marching to thy blest abode,
the wondering multitude survey'd
The pompous state of thee, our God,
in robes of majesty array'd;

"Sweet singing Levites led the van;
loud instruments brought up the rear;
Between both troops, a virgin train
with voice and timbrel charm'd the ear." Ps. lxviii. 24, 25.

Yet in this "New Version" of the Psalms are some which are still used in the current Hymnal and whereby our worship is enriched, as "O 'twas a joyful sound to hear" (Psalm 122), which has had place in every hymnal, 1789 to 1940. Furthermore, Tate and Brady's version of Psalm 42 in 1940 replaces an alternate version (1874), which is substituted for the earlier form entirely in 1892 and 1916.

In the fifty-seven hymns we look almost in vain for even the beginnings of Catholic hymnody. Only one of these hymns is ancient, a rather free translation of the Veni Creator. Others are still in use, as, "While the shepherds watched," and "My God, and is thy table

spread." Despite the fewness of these hymns, however, and their large measure of subjectivity, there is still no doubt as to the Deity of Our Lord:

"Well may the earth astonish'd shake,
and nature sympathize!
The sun as darkest night be black!
their Maker, Jesus, dies!"
(Hymn 3, st. 2)

"The rising God forsakes the tomb" (Hymn 30, st. 4), quoted from Watts' fine hymn, "He dies! the Friend of sinners dies!" among those added in 1808, is both Catholic and Evangelical.

In 1826 some relief was granted in that the so-called "Prayer Book Collection" came into being. This was an abridged version of the Psalms in metre, mostly Tate and Brady, to which were added two hundred and twelve hymns—an improvement. But the only gain from a Catholic standpoint was the provision of hymns for the Church Year on a scale considerably beyond that of the earlier book. But with the addition of sixty-five more hymns in 1866, the first clear Catholic gleam appears. Now the labors of John Mason Neale and others of the Church Revival become evident in such enrichments as The Alleluia Sequence of Blessed Notker, the Advent Lauds hymn, "Hark a thrilling voice is sounding," the *Dies Irae*, slightly abbreviated, and three hymns from the Hora Novissima of Bernard of Cluny. One can imagine a new richness of worship in the comparison of these with the barrenness of much that had hitherto held the field entirely.

1874

The Hymnal of 1874, though vastly inferior to the contemporary *Hymns Ancient and Modern* was yet a great improvement on anything that had preceded it. For the first time now the hymnal could be published separately from the Prayer Book. The quality of this Hymnal can best be judged, not from a musical edition but from one with the words only, a copy of which I had never seen until recently one came into my possession. Now one sees the seasons of the Sacred Year definitely and adequately provided for, the Holy Days of the Prayer Book calendar are taken into account, and hymns from Catholic sources appear as flowers in what otherwise is too like waste-land. Now for the first time there are *Adeste Fideles*, curiously in two separate translations as two separate hymns (an arrangement continued in the 1892 book), *Vexilla Regis* and "All glory, laud and honor." There are metrical translations of the Great O Antiphons listed under their dates December 16-23, and ancient Office hymns are listed as for the Seven Hours. A curious feature is the relatively large number of hymns provided for Easter Even. The magnificent hymn "Jerusalem, high tower thy

glorious walls" (the inclusion of which shows catholicity of another sort), omitted in 1892 and since stored in both subsequent Hymnals, has all eighteen stanzas. There are still more than sixty Psalms in metre, one of them, a translation of Psalm 72, with eighteen stanzas. (They had not as yet adopted undue shortening which somewhat injures the book.)

In this Hymnal they sang, if No. 478 was ever selected, words of Charles Wesley which might seem rebuke to the Religious Orders then arising:

"To the desert or the cell,
Let others blindly fly,
In this evil world I dwell,
Nor fear its enmity." (v. 2)

Offsetting this, Matthew Bridges' familiar "Crown him with many crowns," contains a stanza which Catholics might wish could be in our present version of this hymn:

"Crown him the Virgin's Son!
The God incarnate born,
Whose arm those crimson trophies won
Which now his brow adorn.
Fruit of the Mystic Rose,
True Branch of Jesse's stem,
The Root whence mercy ever flows,—
The Babe of Bethlehem."

(Hymn 116, v. 2)

and in another hymn by the same author, "Heads of the hosts in glory!":

"Saints! in fair circles, casting
Rich trophies everlasting
At Jesus' feet,
Amidst our rude alarms,
We stretch forth suppliant arms . . ." (Hymn 198, v. 4)

1892

When the Church adopted *The Hymnal Revised and Enlarged* in 1892, she had arrived, so to speak, with a collection far in advance of anything previously authorized, and one which compared favorably with contemporaneous Anglican publications. There are six hundred seventy-nine hymns as against one hundred thirty-two in 1874. The number of metrical psalms has been reduced to ten. The long and curious struggle of the metrical psalms against the growing power of original hymns is now over. Julian puts it in his *Dictionary of Hymnology*. The psalms are to be sung, and more than ever, but are to be the Psalms as in the Prayer Book, while hymns take their place before and after offices and sermons. A slowly increasing number of those coming into use are ancient, and still others are arising from the subjectivity of the earlier evangelical

odels. In this Hymnal we find with joy *Cordeatus*, "Earth has many a noble city," *Pange Lingua* (Passiontide), *Stabat Mater*, John Ellerton's paraphrase of Fortunatus, "Welcome, happy morning!" and more of Neale's translations from the Greek. Hymns are provided for all the Saints' Days in the Prayer Book. In the rather meager collection of Eucharistic hymns, *O Salutaris* appears for the first time, as also Canon Bright's great hymn, "And now, O Father." Among the general Hymns there is "Alleluia! sing to Jesus!" with its superb Eucharistic anza:

"Thou within the veil hast entered,
Robed in flesh, our great High-Priest;
Thou on earth both Priest and Victim
In the Eucharistic feast."

A section is entitled "Parochial Missions" and another is a collection of metrical Litanies, showing the advance of the Church Revival along these lines.

1916

The Hymnal of 1916 makes some memorable advances, though the intention of having a "small" book led to the loss of some valuable hymns and prevented the inclusion of others. Among the losses on the Catholic side are a fine hymn for the Annunciation, "Now the blessed Day-spring," first published in *The Living Church* in 1890, Baring Gould's hymn of the resurrection of the body, "On the Resurrection morning," and several ancient hymns translated from the Latin. Gain of gains, however, from our point of view are two Eucharistic hymns, *Pange Lingua*, and "Let all mortal flesh keep silence," with Athelstan Riley's "Ye watchers and ye holy ones." In this latter hymn the stanza relating to Our Lady declared the Episcopal Church's belief as to where she is—in Heaven and its Queen—"higher than the cherubim, more glorious than the seraphim." Additional carols were an improvement, among them Neale's translation of St. Germanus:

"The Virgin bears the Infant
With Virgin-honour pure,"

"The Word becomes incarnate
And yet remains on high,"

and the Fifteenth Century *O filii et filiae*; while the translation of the Pentecost Lauds hymn, *Beata nobis audia*, with the addition of Alleluia at the end of each stanza, made a charming Whitsun carol.

1940

We may well be proud of the 1940 Hymnal. There is, of course, much improvement yet to be made, and perhaps the evidences of Catholic advance are quite minor after all. Here are some matters of interest

along this line. The proper hymns for the Advent office are now provided, *Conditor alme siderum* for Evensong, and *Verbum supernum prodiens* for Matins. (The Lauds hymn, *Vox clara ecce intonat*, found place in the additions to the "Collection" made in 1866). Office hymns are among those in the section for Lent, for Vespers, *Audi benigne Conditor*, and for Mattins (Sarum, on the third Sunday in Lent), *Claram decus jejunii*. Unfortunately, however, this rich promise is not fulfilled for other seasons nor for feast days. The Christmas carols are a rich mine of teaching. One carol gives us this invocation, "Mary, Joseph, lend your aid;" another describes the Blessed Virgin as "Mary, daughter pure of holy Anne." With the exception of a single reference in John Byrom's glorious Christmas hymn, "Christians Awake," St. Joseph now appears for the first time in our authorized hymns—in two carols, in a hymn for children, and in one for the Feast of the Purification. The Passiontide *Pange lingua* is restored from the 1892 book, having been omitted in 1916. *Salve, festa dies* for Easter, Ascension, Pentecost, is provided in the original metre, though considerably shortened from the versions, for example, in the English Hymnal. A decided gain is the Easter Sequence, *Victimae Paschali*, with its proper melody. The inclusion of the Corpus Christi Sequence (this one shortened so much as practically to wipe out its distinctive teaching) provides our congregations now with all the five Sequences of the Missal.

A "Mary hymn" borrowed from the new Canadian Hymnal is an advance, but here again the desire to shorten has deprived us of two stanzas of great value, one of which sings of her coronation at our Lord's right hand, and the other, addressed to her, sums up beautifully and succinctly the fifteen Mysteries of the Rosary. Hymns for "Angeltide," too, show advance in that the names of the three Archangels are given; and in the proper Lauds hymn for Michaelmas, *Christe sanctorum*, we pray God that the Blessed Mother, the Holy Angels, and all Saints may help us. A hymn assigned to Feasts of Apostles in this Hymnal, in itself a treasure, St. Ambrose's "*Aeterna Christi munera*," is perhaps wrongly assigned, since the second line reads

"The martyrs' glorious deeds we sing."

This hymn, according to Julian, *Dictionary of Hymnology*, was early adapted to use on the Apostles' days but with alterations, among them the substitution of "apostles'" for "martyrs'" in the line above. A succession of hymns for the eight hours of prayer is found at 157-164, all them correctly specified (in the complete musical edition) as Office Hymns respectively for Matins, Lauds, Prime Terce, Sext, None, Vespers and Compline. A somewhat abbreviated ver-

sion of St. Thomas' *Adoro te devote* is something to be thankful for, but not the substitution of "Verity unseen" for the original "latens Deitas." "Deity unseen" is understandable, but "verity unseen" is perilously like singing to God described as unknown! Translation of the Latin hymn of the 9th Century for the Feast of Dedication is a distinct gain, and so is the title "our Lady," given to the Blessed Virgin in the hymn, "Jerusalem, my happy home." Finally the inclusion of Christopher Smart's "O Most Mighty! O Most Holy!" will bring for congregations who sing with understanding a new wonder over the Incarnation:

"O the magnitude of meekness!
Worth from worth immortal sprung;
O the strength of infant weakness,
If eternal is so young!
"God all-bounteous, all creative,
Whom no ills from good dissuade,
Is incarnate, and a native
Of the very world he made."

Such is the story of the advance. Well may we be

thankful to our Lord for permitting this growth of our book of praise. A few further improvements in the present Hymnal are still to be hoped for as have been worked for—among them *Lauda Sion* in its completeness; *Adoro te devote* addressed in its English form to the hidden *Deity*, and with its other stanzas included; and at least the minimum necessary Office hymns. Such additions will make our Hymnal really outstanding. If our people thus become a singing people, and the Lord's House resounds with the voices of praises sung with understanding—if they mean the words they sing and sing them out with sincerity and in truth—then will the Hymnal have aided in the advancement, and the final bringing in, of the Kingdom of God.



The Sacrament of Holy Unction

By TERESA ST. JOHN

HOLY UNCTION is one of the seven sacraments of the Church. The authority for its use comes from our Lord Himself, not only by His example of healing, but also by His direct command to His disciples and to His Church. We are told by St. Luke that, "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the Kingdom of God, and to heal the sick." The commands which our Lord gave to His disciples when He lived in Palestine two thousand years ago are just as binding upon the disciples' successors—the ministers of His Holy Church, as they were upon those first disciples about which St. Luke tells us.

The sacrament of Holy Unction is classed among the "lesser sacraments" along with confirmation, penance, holy matrimony and holy orders. The "lesser sacraments" are so termed because

they are all of them not generally necessary (that is, all of them are not necessary to all men, using Prayer Book terminology) to salvation as are baptism and holy communion. All men must be born of water and the Spirit, and be nourished by the Body and Blood of Christ, if they are to attain His Kingdom.

Along with the sacrament of penance the sacrament of Holy Unction has been put upon the shelf and has been used but very little in the Anglican Communion since the Reformation. Since the beginning of the Catholic Movement in the Episcopal Church, Holy Unction has been taken off the shelf, so to speak, and is being used more and more frequently in a number of our churches. However, as with penance, Holy Unction is not understood or used in all of our churches, owing to lack of education and sometimes prejudice on the part of both clergy and laity.

As a lay person it seems to me

that as with penance, so with Holy Unction, that there are three essentials which the Church should teach about this sacrament. These three things are true about all of the sacraments, but for emphasis I shall repeat them here. They are: what the Church teaches through our Lord's teaching; what the Church tells us about Holy Unction; the benefits to be obtained; and the use of Holy Unction as an offering to God.

Prejudice

Why it is that we of the Anglican Communion break down the prejudice concerning similarity existing between the Roman Catholic Church and ourselves is a psychological hypothesis that antedates the Reformation in England. We should teach that the Catholic Faith (Anglican, Roman, Orthodox) there may exist a similarity that has its identity in a common root of faith, practice and sacraments. We should also face quite honest

fact of prejudice as it exists within our own Communion in regard to the Roman Church and Roman practices. We should endeavor to break this prejudice down in a spirit of humility, compassion and charity. (Charity is here used in the sense of the word used by our Lord and St. Paul.) The Roman Church uses the sacrament of holy unction almost entirely as extreme unction, that is, a sacramental anointing as a preparation for death. Both the Anglican and Orthodox Comunions use the sacrament of Holy unction as a preparation for death also, but it is more often used as a preparation for renewed health and a dedicated life to be led according to our Lord's commands and the precepts of the Church.

As the command to heal the sick comes from our Lord it is definitely not a choice as to whether to use the sacrament of healing or not to use it as inclination impels; it is definitely an obligation of the Church. Other than our Lord's command to His disciples as quoted in St. Luke, there are many other New Testament references in regard to healing as a part of the ministry of the Church. These references are numerous in the Acts of the Apostles and in the Epistle of St. James. In our own Book of Common Prayer there is the Service of the unction of the Sick and also a rubric directing the use of this sacrament for those who desire it. A fundamental that we should always keep in mind when considering and thinking about any of all of the sacraments is that they are not magic. They are, however, the means to Grace that our Lord left to His Church. They are the steps by which we may climb to God. In themselves they are never ends, only means to our final end—which is God. Considering the sacraments in this aspect we come to look upon them as gifts given to us by our

Lord because He loves us to such an extent that He would have us dwell in Him and He in us. It is unfortunate that the Church has neglected the use of the sacrament of Holy unction, or rather did so for a time. As a consequence she has not been adequate for all of the needs of all of her children. The result of this neglect has been the formation of cults which have made bodily and mental healing the sole reason for their being. Christian Science is an example. Christian Science has some aspects of the truth but it does not contain the Truth in its entirety. It would be like saying that light is all violet simply because one color of the spectrum is violet.

The Church does not teach that Holy unction is a substitute for the remedies used in medical science. Holy unction does supplement and complement scientific remedies. In fact, anointing the sick with oil, pouring oil upon wounds was one of the earliest remedies used by medical science when it could scarcely be called a science. The Church in her wisdom has taken this early medical remedy as an outward substance or sign for use in this sacrament. Through the sacrament of Holy unction a blessing is placed upon all remedies used for healing, and these remedies then have an element of sanctification added to their use that they did not hitherto possess. The sacrament of Holy unction is the anointing of a sick person with holy oil, which oil has been blessed by the bishop. Prayers are always said preceding and during this anointing. One might say that in the sacrament of Holy unction that the element of spirit and the spiritual is brought into the material.

In the instances of our Lord's miracles of healing as recorded in the New Testament there were times when He made use of material substance. The instance of the blind man for whom our Lord took clay, mixing it with His

spittle and then placing it upon the eyes of the blind man was a use of material substance. Material substance ever remains material substance, but when our Lord touches it, then is it capable of becoming an instrument of healing.

Our Lord never healed *en masse*. It was always to individuals as individuals that He gave His gifts—forgiveness, healing, food and life itself. The exception is the feeding of the five thousand, but this feeding was accomplished by the blessing of a small amount of food which was afterward distributed to the *individuals* of the multitude who were individually fed and nourished. So today, it is by His personal contact through the sacraments that we may be healed, but it is as individuals as members of His Body, the Church, that He ministers to us. In all of the healing miracles recorded in the New Testament there was always a first fundamental longing and desire for our Lord. There was also a faith in Him that was irrevocable. The woman in the crowd who said within herself, "If I may but touch his garment, I shall be whole," had absolute faith in our Lord. Her attitude was not, "I have been ill for a long time so it won't matter if I try this new Rabbi and take a chance on his curing me. If he cannot do anything for me, I'm no worse off than I was before." Her attitude was one of complete faith and trust—"If I may but touch His garment, I shall be whole." A first requisite must always be our complete and absolute longing for Him to heal us, not only from our bodily illnesses, but from our souls' sickness of sin.

Why Pain?

Here, I believe, may be the place to digress and to mention a few questions that usually occur and that bother and puzzle most of us. These questions most com-

monly are, why doesn't God heal all of the people who truly want to be healed? Why must we suffer; and why must so many innocent people suffer? Our Lord was asked this question in regard to human suffering when He was asked who sinned, the man who was himself blind, or his parents? Our Lord's answer showed first His humanity and then His Divinity. His reply, as also the question, brings into focus the whole mystery of human pain and suffering. "Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Perhaps an interpretation of these words would be that our Lord recognizes the fact that the innocent suffer as well as the guilty; that all human beings have a common root of humanity. As human beings we all suffer the result of the fall of our first parents, Adam and Eve. So in all of us there is this common root of sin which is the consequence of the fall. Our Lord would also have us realize that there are times when it is better not to try to probe the depths and expect by such probing to be able to understand all of the "why" of pain and suffering in the world. Human suffering has within it an element of mystery that it is only possible for us to fathom and understand up to a point. Mr. C. S. Lewis in his book, *The Problem of Pain* has delved into suffering and has answered the why of pain and suffering as satisfactorily as it probably can be answered. Mr. Lewis says that sometimes God will use pain to bring us to Him for, "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world."*

The important thing that our Lord told the people of His time, and it holds true for all time, is

that through pain and suffering it is possible for God to manifest Himself. When the "why" of human misery and suffering beats itself too forcibly upon our minds it is well to raise our eyes from our questionings and look upon the crucifix. When we have gazed upon the Figure Who hangs there with His arms outstretched our questionings are replaced with love for Christ, and we desire to become like Him and to share Him in alleviating the sufferings of our fellow man.

As human beings we are a composite of body, mind and soul. There must be health of all three if we are to function as God intends that we should. Medical science has demonstrated the correlation between health of body, mind and soul. All three are so inter-related that if one suffers, all are likely to suffer. Holy Unction used as a supplement to medical science, and medical science used as a supplement to Holy Unction will minister to the whole individual, not just one aspect of him. The Church teaches us that she is our mother, ready and desirous to minister to all of our needs, just as a mother is always ready to minister to her child. When we are happy the Church would rejoice with us, when we make mistakes she would have compassion, and would help us to pick ourselves up from our mistakes and continue onward in our approach toward God. When we are sick the Church would heal us, and then nourish us with the heavenly food so that we shall not fall sick again, or if we do become ill in any way to always continue to care for us—in actuality to be our mother.

Benefits

To those who make use of the sacrament of Holy Unction there are always benefits to be obtained as is ever the case with all of the sacraments of the Church. As we as human beings are a composite of body, mind and soul we

must realize that it is only God Who can and does see us as we truly are in the entirety of our personality. Other people see us in certain lights, and we see ourselves in other lights, but God alone sees us not only as we are now, but He sees us as we might potentially become. Therefore, it is only God Who can possibly know what is absolutely right for us. I believe that it is necessary to understand this premise when we think about the sacrament of Holy Unction.

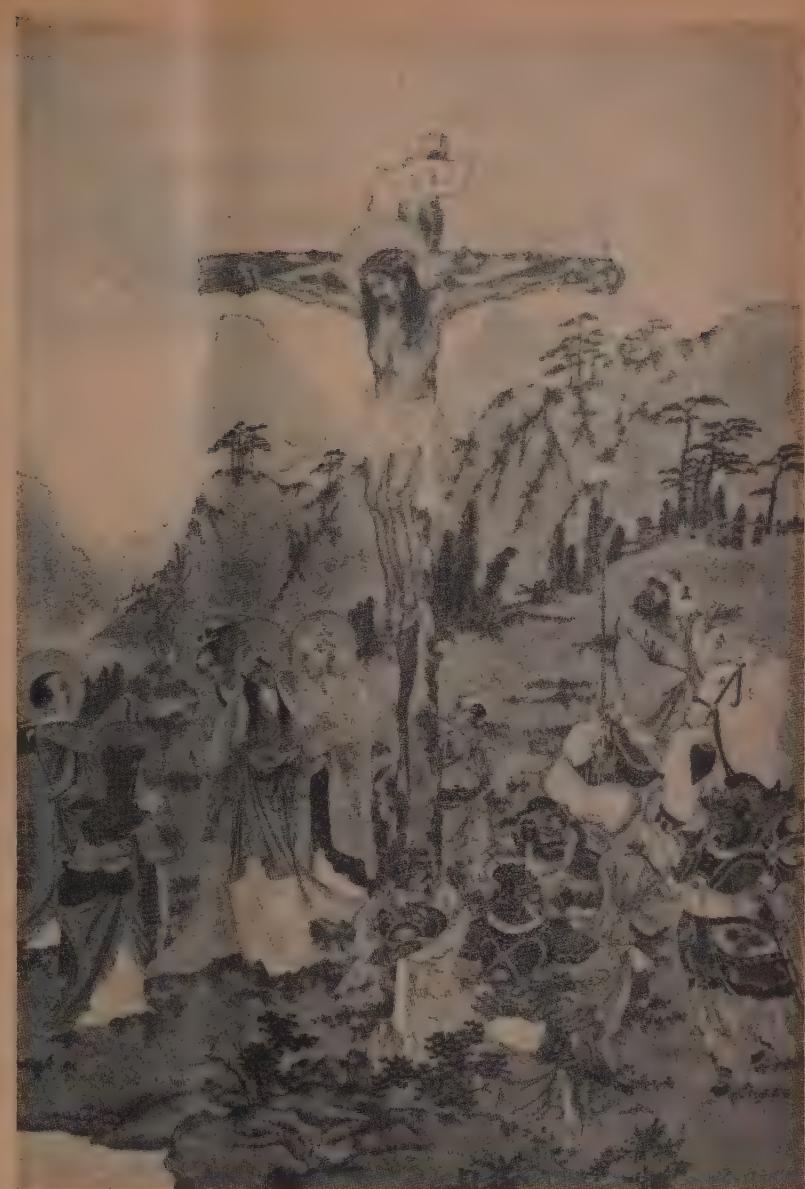
When the sacrament of Holy Unction is administered there is sometimes instantaneous healing of body, mind and soul. At other times there may be healing of mind, or of soul. At still other times there may be what is a beginning of healing. As with all the healings recorded in the New Testament there must be an element of faith as a first requisite. We must believe that our Lord through the Church is able to heal us. We must also pray for and realize as we pray that God will do the right thing for us, and the right thing for us may be something quite different than the right thing for our neighbor. This right thing for us may not be what we desire at the time, nor what we may consider to be right, but we must realize and know with a deep certainty that as we ask in faith, so God will answer us in faith. If we ask for healing of body when God knows that a little longer suffering may temper our souls and so make us more fit to enjoy Him, He may permit the bodily suffering to continue while He heals our souls. Holy Unction always brings a spiritual peace which is impossible without the use of the sacrament. Mrs. Agnes Van Kirk in her little book, *Holy Unction*, gives many examples as well as her personal experience in regard to the use of this sacrament.

It is not possible for Holy Unction to have the results intended

* *Problem of Pain*, p. 81. Permission of C. S. Lewis.

ess it is used in conjunction with the sacrament of penance or the Blessed Sacrament of the Eucharist. Where it is possible the sacrament of penance should be used before the anointing and this should be followed by Holy Communion. This is in accordance with our Lord's practice and teaching. This practice and teaching takes form in the Book of Common Prayer as recorded in the rubrics in the Office for the Anointing of the Sick. Our Lord always saw a person in his entirety. Our Lord knew exactly what was in the heart of the persons He healed. When He said to a sick person, "Thy sins be forgiven thee," and that person was healed, our Lord knew that first there was a need in that person for forgiveness of sin. Our Lord knew that man suffers as a result of original sin, so the first requisite of which our Lord made use was to release man from the bondage of sin. So it is with us when we are ill. We must make a clean breast of things which are hurting our souls. This can be done most effectively in the sacrament of penance. When we have confessed our sins our Lord through the Church, via the medium of a priest, is saying to us, "Thy sins are forgiven thee, thy faith hath made thee whole." Only after the burden of sin has been lifted from the soul through confession and reconciliation is it possible for the anointing of Holy Unction to take place. After the anointing and the prayers during and following this sacrament, Holy Communion should be received. It is only through the life of our Lord as it lives in us that we are able to enjoy the health and the life that He desires for us.

I have known a number of people who have had serious illnesses and operations who made use of the sacrament of Holy Unction, using it as it is intended, that is, in conjunction with penance and Holy Communion, and there has



*The Crucifixion
by a Japanese Artist*

always entered within those persons a "peace that truly passed understanding." In most instances healing has been accomplished; and where bodily healing has been withheld there has always been healing of mind and soul. It has been my experience to see doctors, nurses and friends quite mystified about a cancer patient who received this sacrament. While she did not recover she suffered practically no pain during a long illness, and her attitude

was one of Christian fortitude and actual joy and submission to the will of God for her. When she was told that she had a hopeless cancer, after a first momentary reaction of despair, she immediately prepared herself for whatever was in store for her. She first made use of the sacrament of penance, (and this was an adult first confession) then she received the sacraments of Holy Unction and Holy Communion. As a result, she made use of her illness, and served God better.

ter than she had heretofore. This last statement is of course mere supposition on my part, and what my observation revealed to me. Of course only God could know as to how she truly lived or served Him.

A Gift for All

Holy Unction is a gift of God that our Lord holds out to all of us. As we gaze upon the crucifix and see the outstretched arms of our Lord and see His hands nailed to the cross the thought must come to us that those same hands healed—blessed—broke bread and blessed a cup of wine. Now we keep those hands nailed to the wood when we refuse to be drawn nearer to Him—when we refuse to use all of the gifts that He lovingly holds out to us.

Perhaps a word should be said about the use of Holy Unction for babies and young children who are too small to understand the sacraments and their use and benefits. As our Lord healed children when He lived in Palestine two thousand years ago, so today His ministry is for them, too. His attitude is always, "Suffer the little children and forbid them not—" As in baptism children must have sponsors, so in another way there should be a sponsor to ask for the sacrament of Holy Unction for a child, and to be with him, participating in the prayers for healing. Parents could make use of the Sacrament of Penance

as an offering to God for the healing of their child, if such healing be the will of God. Parents could also make their Holy Communions with the intention for the healing of their child. This would be a participating in one aspect of the Communion of the Saints.

As we enter more deeply into our Lord's way for us, we gradually come to look at all things to some extent from His viewpoint. That is what He intends that we should do. Our Lord's prayer was, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Again in this same chapter of the gospel according to St. John He again says, "That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us—And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me—" As our Lord's life was a complete offering, perfect in its entirety, so He would have our lives become complete in Him. We must imitate Him, and as He offered all to His Father so must we offer all that we are and all that we have to God. This must be a continual offering of ourselves at all times to God. We must ask Him to do with us as He wills. It is not enough to offer God our talents, our hopes and our joys; we must also offer Him our sins, our ill-

nesses and our disappointments. It is only by and through such offering that we may become one with the Son and dwell in Him. He dwells in the Father and the Holy Spirit, and the Father is in the Holy Spirit in Him. When sickness comes to us our attitude should be, "Use me, Lord, as I am, and heal me if it be Thy Will." God can use our illnesses to His Glory and also to our own sanctification if we are willing to let Him do so.

So Holy Unction may be used as an offering to God in much the same manner as penance. When we are ill it is just as possible to make an offering of ourselves to God as we are, as it is possible to offer ourselves when health is ours. While we live we are never completely helpless to make an act of offering of our wills toward God. This is true even when consciousness begins to ebb for even then God still holds out to us the power of choice—and of course He hopes that we shall choose Him. Too often we cling to the mistaken idea that we are only acceptable to God when things are what we consider "going along well." God is always and ever ready to accept us, and most of us are unable to offer Him perfect bodies, minds and souls at all times. So, in humility we should pray that God will accept us as we are and may us into what He desires that we become.

He That Is of God

By DAVID J. REID

He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God.

St. John 8:47

WHAT god do you worship? And, I often wonder, what god do I worship?

It seems to be an unquestioned fact that the world is as pagan today as it was two thousand years

ago—but perhaps a bit more deceitful. In pagan Greece and Rome, citizens went to their temples to worship at the shrines of their various gods, and expected help from their gods. The worship was almost universal. There were few who refused to worship. Today, the number of persons who actually make an attempt to worship in a temple or church is

pitifully small; and of those who make the attempt, there are many who do actually worship. But it is not with the multitude who fails to make any attempt at worship that we are here concerned. In this article, there is little that we can do for them. The temples of worship are close at hand to most of them. The representatives of religion have used every effort

to entice them into making the attempt to go to church, but general lethargy which characterizes the vast majority today prevents them from rising from their beds or their Sunday papers enough to pay tribute to any power greater than themselves.

And this is not surprising, when we stop to realize that this lethargy is quite general, at least throughout our country, in all fields of endeavor, whether it be politics and government, in church school situations, or in the Church. People in general complain plenty and ask constant remedies, but they are content to sit back and wait for others to do for them what they alone can do for themselves.

Strange Gods

It was at such a point as this that the systems of government of ancient Rome and Greece broke down and gave way to more aggressive peoples. The general public, I suppose, worships the god of sloth. He tells them they ought to do nothing not absolutely necessary to their immediate adequate existence. And by their obedience to him, he is establishing the kingdom of sloth among men.

But it is not with those in our own world around us who do nothing about their worship or with our civic and governmental responsibilities whom I am concerned here. I am aware that I am looking for a group of more or less conscientious persons who go to church to worship. Presumably, they all go to worship. I rather assume that few who read this go to church because of social ambitions or as an outlet for a desire for expression of the herd instinct. Such have departed to other atmospheres before this—and in all probability not among our readers. So we are left with a group of readers who have no use for going to church except for worship. It is to such a group

that I ask, "What god do you worship?"

This is not intended to be a facetious remark. Of those who call themselves Christians, and who go further and actually pay lip-service to the Christian God, how many really go to church to worship Him in whose honor the building in which they pray is erected?

Selfish Motives

What god do you serve in this pagan world? "Why, God—the Christian God." Perhaps most of us honestly believe that. But are you sure? There are many persons, certainly, who attend our churches regularly who do not worship Him, pray to Him, nor expect anything from Him. Our congregations consist of a number of persons whose philosophy and religion is, "Be good, and you'll be happy." Part of being good consists in going to church and saying some prayers. Offering lip-service, they honestly believe, is a promise of happiness, which is defined by this group as having what we want to eat, having adequate living quarters, getting along well with one's neighbors and fellow-workers, getting a raise in pay thanks to some hard work, avoiding sickness, and being spared sorrow from various circumstances which could happen to us but probably won't if we're good.

Any resemblance such a philosophy may bear to the Christian religion is purely coincidental. The coincidence seldom occurs that a true Christian has enough to eat, adequate living quarters, is well thought of by all his acquaintances, avoids sickness, and is spared sorrow. It is on these so-called unhappy or unfortunate circumstances that the Christian thrives and grows. That this sounds disconcerting and untrue is not surprising, for religion, as promulgated by would-be Christians, has turned religion into the same secular, materialistic philo-

sophy which is held by the world. In seeking to exist in the world with little effort, and in an effort to offer itself to the pagan world, institutional religion has compromised with the world, adopted the standards of the world, and is vainly struggling to live in it and with it and by it. We may continue to call what is left institutional religion, if you will, but we no longer dare call it Christianity.

Comfort

As individuals and as a nation and as a Church, our aims, our goals, and our prayers are directed toward: deliverance from pain and suffering, from poverty and financial distress, from humiliation in any form, from any interruption in our ordinary way of living or special burden, from losing our mind, and from early death. In our own prayers, do we not usually pray for these? Are we not inclined, as we look at the world, to exclaim that it is too bad there is so much poverty in it, ask God to keep us from being humiliated before our friends and acquaintances, reject any suggestion to do anything which will interrupt our ordinary way of living—our Saturday night parties, our lunch hour, our family supper, our evening with the newspaper, our summer vacation? Do we not, most of us, say upon learning that someone has died at an early age, "Too bad—and so young." And do we not pray that we will be spared an early death? Do we not put our job—or our husband's job—which is our way of avoiding poverty, above every other consideration except, perhaps, our physical health?

What god do you worship? There is, first of all, the god of health. It is to him that we pray for deliverance from pain and sickness—for ourselves and our family. Then, some of us pray to the god of wealth, who grants his worshippers freedom from want

and provides money to do the things we want to do. Pride is a very popular god, who dominates more men and women than any of the others. To his adherents, he gives a false front that prevents the wearer from being taken unawares, but enables him to always hold his head high, keeping him from humiliation. His devotees praise him highly: "My pride won't let me take any money from so-and-so." Enthroned, also, is the goddess of ease—a lovely creature with clear skin and just slightly plump from her own luxury. She works a little—at thinking up excuses for her subjects to use when anything would interrupt their ordinary life and place any special burden on their shoulders. When asked to convert someone to the Christian Faith, her subjects turn to her for help, and she never leaves them wanting, but always supplies the best excuse to help her loved one avoid the burden and at the same time gives a salve for the conscience that the undone task may not disturb the peace of mind of the poor creature. It is she who reminds us that a Sunday with the kids on a drive in the open country is more important than worship of the Christian God or the converting of souls to her archenemy's camp. And the god of youth has his follower's, too. He advises his hang-ups-on to take it easy. Don't work too hard or you'll have a coronary attack. Do your job; don't let anyone rob you of any of the precious years of your life on earth.

God's Answer

Now, I wonder how many of us pray to these gods while paying lip-service to the living God? Did you ask for deliverance from pain and sickness and trouble, to be spared humiliation, to be supplied excuses to cover your mistakes, for more money, for better living? Did you hear God's reply? Have you heard God's challenge



Supper at Emmaus
by Velasquez

to us? Forsake your ease and contentment! Stop making excuses! Take the chance of a coronary attack if such it be! Cast pride overboard! Offer yourself one hundred per cent to His work! Did you, by chance, hear Him say to you, "Right where you are, you can be mine, if you'll follow Me and do My will. In your own job or business, in your own home, in your own church, with what intellect you have and with what talents you have and with what resources you have, you can be happy in My service."

Our Lord Jesus Christ was speaking to a group of people. They were Jews, those who worshipped in the Temple and kept the laws and claimed to be religionists. When He made such outlandish claims on men, they told Him He must be of the devil. He turned on them and said, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Are you "of God" or are you of the gods of this world?

What is the answer? What must we do to be Christians? That's a question which comes time after time. When the answer of Christ is given, many turn away and walk with Him no more. But His answer is still the same and can never change. We have a hymn we like to sing: "We believe He died that we might be forgiven (for our worship of false gods); He died to make us good—good in such a way that we might go at last to heaven, saved by His Precious Blood."

His Life is our example, showing how we must live if we would be saved to go to heaven. His Life and Death were meant to teach us too. What does His Life teach us?

Let us remember that He is the Beloved Son of the Father, not a victim of circumstances. Let us remember that He chose the way He would go that we might also know the Way. What was that Way? One thing is certain: His Way was the direct opposite of the world's way. In

He did, He was at odds with world.

inally, He went up to Jerusa- to meet death. He went with- possessions, because He ever had any. He didn't arrange the sub-lease of His apart- ment, for the Son of God hath not where to lay His head. He was betrayed by His friend. He made excuses—did nothing to pre- it—except offer His love to betrayer who rejected it. He was condemned. It was His con- demnation which began the Way the Cross. He offered no ex- cuses as He stood before Pilate. "Thou the King of the Jews? thou sayest. Can you hear Him sing, "No, I was only fooling. I can't get me wrong. I'm not real- so holy—let me show you. I get along with the world just as well as the next fellow." Con- demnation, that is the first step of a Christian in following the Way of the Cross. If you are really approved, you are of the world and not of God. If you are Christ's, you will show it. And the world doesn't love Christ. It hates Him. And insofar as you love Him the world will hate and condemn you. You'll not get along well with all your acquaintances, because you won't tolerate their standards. So they'll condemn you, and you'll know then that you are coming a little closer to Christ.

Christ was led forth, without a complaint, without an excuse, to the hill of Calvary—to the Green Hill far away. Blood streamed down from the scalp torn by the crown of thorns. The face was purple from bruises, the back torn from the scourges, the back breaking under the weight of the Cross, the feet reddening the sharp rocks with blood. The nails were driven, the Cross raised, the weight of the hanging Body shot us more sharply yet through us and legs.

O God of health, deliver me

from pain and suffering?" No. "Not My Will, but Thine be done, O Heavenly Father."

Suffering is the passport to glory, as taught by Christ Who is God. "In the world, ye shall have tribulation, but be of good cheer; I have overcome the world." "We must through much tribulation enter into the Kingdom of God."

Consecrated Suffering

The world seeks freedom from pain, from suffering, from want, from humiliation, from inconvenience, from early death. The world must pray to idols if it is to pray at all for such things. That is not God's way. God's way is Christ's way, the Way of the Cross, the way of pain, suffering, want, humiliation, inconvenience and burdens, and often an early death.

Is this hard to understand? It is, because we are of the world, most of us. "He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God." Does that fit you? The world doesn't expect any future glory. If you would have your happiness here in this life and then die to all goodness and happiness, then follow the world's way. It will provide many partially satisfying pleasures for awhile (though few have found them truly satisfying, after they have achieved them, and none have a guarantee that they can keep them while they are getting them).

If you would be of God and hear His words, you must do more than pay lip-service. You must live for Him every moment of your life. You must rise with a prayer to Him in your mind and go about your daily chores, offering each act to Him for His approval and in His Service. You must eat your meals, realizing that it is of His bounty that you eat, not of your own labors alone. You must compose yourself to sleep with prayer to Him Who

controls all who offer themselves to Him. You must serve Him through His Body the Church in any way you can find, considering each act of service an opportunity for drawing near to Him. And your reward, in this life, will be, for all your efforts: pain, suffering, humiliation, disappointment, inconvenience, tribulations of all sorts, want, loneliness, difficulty, perplexity. Above all, though, you must make use of every means of help He has provided in way of Prayer and Sacrament. You must learn to pray, to meditate on Him and to ask Him continually for His love and offer your love to Him. You must receive regularly Holy Communion—not as a weekly act of conformity but as a devout act, as frequently as you are able. You must offer Him your sins, too, your failures to meet His standards, and ask humbly for His forgiveness—if only to learn the meaning of humiliation.

Then will you cease praying to the idols you have constructed for yourself, and your prayer will change to this: "O Lord Jesus, have mercy on all sufferers; grant them continually meditating upon Thy holy life of suffering to realize in weakness the strength of Thy Incarnation; in pain the triumph of Thy Passion; in poverty the riches of Thy Godhead; in reproach the satisfaction of Thy sympathy; in loneliness the comfort of Thy continual Presence; in difficulty the efficacy of Thine Intercession; in perplexity the guidance of Thy wisdom. And bring them to thy mercy, when this suffering life is past, to that glorious kingdom which by Thy suffering Thou didst purchase for all who would take refuge in Thy mediation."

"O dearly, dearly has He loved!
And we must love Him too,
And trust in His redeeming
Blood,
And try His works to do."

Some Thoughts on Plainsong and Power

By A NUN

DURING the past summer of world disturbance and crisis upon crisis, the Sisters of our convent have been spending most of their available time studying plainsong, so that they may sing the Divine Office. They are strong, reasonably intelligent women, profoundly concerned with the world's welfare, and with no particular gift for music, yet they are convinced that plainsong is for them one of the ways in which they can be most useful to the world.

The two ideas which more than any others, are occupying the mind of the world today are power and fear. Here are some random quotations taken from the current newspapers and periodicals on our common room table: From the *Bulletin of Atomic Scientists*, Aug. 1946: "Today the atomic arms race is well under way. This is officially admitted in a report of the State Department Board of Consultants." "We are in a revolution even more far reaching than the industrial revolution of the early 19th century, and it is not possible to determine policy according to established political precepts, nor is it possible to wait and hope that a policy will form itself. We do not have that much time given to us." "To scientists it is plain that the first object of the United Nations Atomic Energy Commission must be to stop the atomic arms race before it is too late. Only then will we be able to go about solving other major problems." "But as fear beyond description grips the world it will be impossible for peoples or nations to act with reason."

This was soon followed by a report in a daily paper: "A belt of cosmic rays loaded with potential energy millions of times greater

than atomic force has been recorded twenty to forty miles about the earth's surface." A few days later Dr. Gerald Wendt told the forum of Army Chemical warfare experts of the discovery of "an innocent looking toxin so powerful that one ounce is enough to kill the entire population of Canada and the U.S.; five drops contain enough units to kill 1,000,000 people." Everywhere is the excitement of power and imminent fear.

But what has this to do with plainsong?

A "displaced person," a Jew and an artist, has partially answered this question: "Technical perfection has become a purpose in itself. This danger cannot be overestimated. It is a danger for musicians, but still more for plain people. The brilliance casts a spell upon them. They are enchanted, and, which is worse, frightened at the same time. Technical perfection is a good thing, but it is only one of art's basic elements. Indeed it often serves as a disguise for the lack of real fundamental qualities. Absolute perfection is not necessary. Necessary, however, is love and love alone. We can accomplish great little things with love. They may not be perfect, but they can be true. And truth is all that matters in art."

Nearly 2000 years ago another Jew answered the question wholly. "For God has not given us the spirit of fear, but of power and love and of a sound mind." The exercise of power is one of the attributes of the perfection of God. So in intellect, the sound mind. A third is will, the seat of love. In creating man in His image God gave us a share in these gifts. Therein lies the difference between animals and men.

Little by little through the ages God has been revealing Himself to us. Then suddenly through the men of science there came a tremendous revelation of a vast reservoir of available power; disclosure of an infinitesimal portion of God's own mind and His technique in the formation of the universe. Instead of the wave of joy and thanksgiving throughout the world that one might have expected from such a discovery there was the explosion of a bomb over Hiroshima, followed by the dismay of the scientists themselves at the power revealed to them, and everywhere "beyond description!" Such are the possibilities of power and a sound mind without love. As Professor Albert Einstein has put it: "A new type of thinking is essential if mankind is to survive."

The Christian Answer

The Christian people alone in all the world can give the scientists the reassurance and the support they need. They do not stand alone, nor do we. We could if we wanted to. In creating us the image of God the possibility of isolation to any one of us or any group of humanity was never precluded. Our world society must always be a reflecting, however obscured or distorted, the Divine Society of Three Persons mutually interdependent. In the second place, power in itself is neither good nor evil. The good or the evil lies only in what we will to do with that power. Preparation for just such a course of evolution the burden of a New Commandment has been laid upon Christian people: that they love one another. Just as "thinking" is the act of a disciplined intellect, so is love. Love is the only force in the universe that is stronger than evil and stronger than matter; stronger even than the power released by nuclear fission, because it possesses the power to control that power. Love

act of pure intellect and will, even MC² cannot destroy it. In the world, fear and hate, be overcome only by love in on, by holiness in hand to combat. It is an obsolete of thinking to believe that method of government or exal control can do it for us.

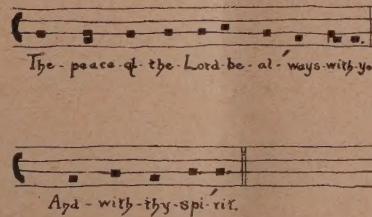
One ounce of pure toxin tains enough poison to kill entire population of Canada the United States, so fear and with a sound mind, threat all the nations of the world in the "unparalleled catishe" of utter destruction. As copper wire carries news und the world, so the Psalms David, sung to the thin sweet bodies of plainsong through centuries of changes and ution—longer perhaps than

any existing civilization—have transmitted the pure love of God; the worship and adoration of His power, and intercession for His help for mankind. This is the third, and the only essential "basic element" of which Saint Paul told us. The poison is nothing new. It is only recently discovered. Atomic power has been lying untouched and harmless since the world began. The love of God and His power existed be-

fore the beginning of the world. The point is, that by a terrific explosion our attention has been focused upon these things, and with our own God-given free wills we are forced to make a choice.

We have seen what power and a sound mind *without* love can do. The deficiency has caused a terrible anemia in the Body of Christ. We are suffering so today from the symptom, the "fear beyond description" that it may cause us to destroy both ourselves and our civilization. The danger is real and imminent, but it does not lie in any newly-discovered power or poison. It exists only in the possible misdirection of our own free wills.

Power and a sound mind *with* love is of the glory that is yet to be revealed.



THE NEW RECORDS

—*The Listener*

Composer, Composition, Artists, Identification, Number of Records, Price	Technical	Remarks
Rachmaninoff: Concerto No. 2 C Minor. Artur Rubinstein, pianist, and NBC Symphony Orchestra, Vladimir Golschmann, conductor. RCA-Victor M-1075. Five 12" records. \$5.85.	Surfaces excellent. Sonorous recording. Good balance between soloist and orchestra.	Rachmaninoff at his lyric best. The second piano concerto is to many this great Russian's finest composition. The sweeping beauty of the themes and the mounting climaxes make the work especially attractive.
Beethoven: Symphony No. 6 in Major ("Pastorale"). Bruno Walter conducting the Philadelphia Orchestra. Columbia M-631. Five 12" records. \$5.85.	Excellent surfaces marred by a lack of volume at the great climaxes. First recording of Bruno Walter leading the Philadelphia Orchestra.	A most refreshing work. Beethoven loathed the confining atmosphere of the city and escaped into the woods whenever possible. The "Pastorale" symphony brings out all the warmth and joy of a day's outing in the Austrian countryside. Beethoven, himself, described this lovely work as "more an expression of feeling than a painting."
Haydn: Quartet No. 30 in C minor ("The Horseman"). Budapest String Quartet. Columbia MX-274. Two 12" records. \$5.85.	Tonally a magnificent job of recording.	Haydn wrote this quartet in the period of his maturity (circa 1794). It is one of this composer's finest pieces of chamber music. Its identifying title comes from the galloping theme of the last movement, which has suggested to some the picture of a man galloping on horseback. The <i>largo assai</i> movement is a departure from Haydn's usual optimism and gaiety; it is a movement of brooding retrospection.
Stravinsky: The Firebird. New York Philharmonic Symphony Society Orchestra, conducted by Igor Stravinsky. Columbia M-653. Four 12" records. \$5.85.	Excellent surfaces, but some of the fire and volume intended by the composer lacking. Last side contains the composer's fantasy, <i>Fireworks</i> .	This is the third version of Stravinsky's justly celebrated <i>Firebird Suite</i> , a work based on Russian folk legend. The music is colorful and vivid. The <i>adagio</i> and <i>scherzo</i> , omitted from the second version, are restored and short episodes added to give unity and continuity to the composition.

Press Notes

Trusting that this issue will have reached you before Easter Day we take this opportunity to wish all our readers a Joyous Easter, and many blessings during the Great Forty Days. Here at Holy Cross (and, we are glad to note, in an increasing number of parishes as well), the ancient salutation, "Christ is Risen!" with its response, "He is Risen indeed!" is a constant reminder that we worship and serve a Living Person Who wills us to share in His Risen and Glorified Life.

Copies of Father Spencer's book *THEY SAW THE LORD* may be had from either Morehouse-Gorham, 14 East 41st Street, New York 17, or from the Holy Cross Press, West Park, N. Y. Dealing as it does with the Resurrection Appearances of our Lord it makes peculiarly appropriate reading at this season. \$3.00.

THE AMERICAN MISSAL— "At the urgent request of many of the clergy a carefully corrected and revised edition of this valuable Altar Book is now in preparation." This is a quotation from an announcement sent out by the Secretary of Publications, S.S.J.E., 980 Memorial Drive, Cambridge, 38, Mass. For further information address the Father Secretary at Cambridge.

We are sorry not to have definite information regarding another out-of-print book, . . . **THE MONASTIC DIURNAL**. We continue to hear rumors that it is to be reissued. The Press does not have copies, nor do we know where they may be had. Should we learn anything further we will share it with our readers.

The majority of our publications deal with doctrine, prayer, meditation and the devotional life generally, and only incidentally with liturgical matters. For excellent Liturgical Tracts and booklets we refer you to the Sec-

retary of Publications, S.S.J.E., 980 Memorial Drive, Cambridge 38, Mass.

At this writing we are still awaiting definite information from the English publishers of Father Hughson's newest book **WITH CHRIST IN GOD**. The publication date and the price will be announced in this column.

Community Intercessions

Please Give Thanks with Us:

For God's blessing bestowed on Fr. Kroll's mission at St. Francis' House, Madison, Wisconsin, his addresses at St. Paul's, Brooklyn, N. Y., and his talks in behalf of the Liberian Mission.

For Fr. Hughson's retreat in New York City and his quiet days at Scarsdale, Rosemont, and Newtown.

For blessings on Fr. Harrison's addresses at Greenville, Marlborough, and Greene, N. Y., at Ridgewood, N. J., and in New York City.

For a retreat made at Holy Cross by a group of men from Yardley, Pa.



Cloister at Holy Cross

For the retreats at Nashua House, and for two addresses in Detroit.

For God's goodness shown in mission by Fr. Baldwin and Tyndall at the Church of John Baptist, Saint John, B., Canada.

For blessings on Fr. Harris's supply work at Middletown, N. J., and on his preaching at Wabury, Conn., and at Jersey City and Rahway, N. J.

For Fr. Parker's mission at St. Francis' Church, Chicago, and his retreats at Holy Cross and at Newark, N. J.

For the response made to his ministrations at Sing Sing Prison.

For Fr. Spencer's missions at Dallas, Terrill, Greenville, Sulphur Springs, Sherman, Denton, Texas, and his address at Austin.

For blessings granted in Fr. Adams' mission at Watervliet, N. Y., and his quiet days at Litchfield, Conn.

Please Join Us in Praying:

That God may richly bless Holy Week preaching at Tivoli and Cohoes, N. Y., our children's mission at Troy, and the preaching of the Three Holy Hierarchs at Dorchester, Mass., at Yonkers, N. Y., at Atlanta, Ga., and at The Cathedral, New York City.

For protection to Fr. Superior on his homeward journey, his blessing on his preaching at Goshen, N. Y., and at Rutherford, Pa.

For blessing on a missionary dress in Philadelphia by Fr. Kroll.

For Fr. Baldwin's tour of the Diocese of Erie in the interest of the Liberian Mission.

For blessings on the devotions of Holy Week and Easter at Holy Cross, at St. Andrew's, and at Bolahun and its stations, and on our visits to Sing Sing.

• An Ordo of Worship and Intercession, April-May, 1947 •

<p>7. <i>Thursday</i>. W. Mass as of Easter I gl. col. (2) of St. Mary (3) for the Church or Bishop pref. of Easter until Ascension unless otherwise directed.</p> <p>8. <i>Friday</i>. W. Mass as on April 17.</p> <p>9. <i>Of St. Mary</i>. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M. (Veneration).</p> <p>10. 2nd Sunday after Easter. Semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop cr.</p> <p>11. St. Anselm, B.C.D. Double. W. gl. cr. Alleluia instead of Gradual in festal and votive Masses until Trinity.</p> <p>12. <i>Tuesday</i>. W. Mass as of Easter II gl. col. (2) of St. Mary (3) for the Church or Bishop.</p> <p>13. St. George, M. Double. R. gl.</p> <p>14. <i>Thursday</i>. W. Mass as on April 22.</p> <p>15. St. Mark the Evangelist. Double II Cl. R. gl. cr. pref. of Apostles.</p> <p>16. <i>Of St. Mary</i>. Simple. W. Mass as on April 19.</p> <p>17. 3rd Sunday after Easter. Semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop cr.</p> <p>18. <i>Monday</i>. W. Mass as of Easter III gl. col. (2) of St. Mary (3) for the Church or Bishop.</p> <p>19. <i>Tuesday</i>. W. Mass as on April 28.</p> <p>20. St. Catherine of Siena, V. Double. W. gl.</p> <p>May 1. Sts. Philip and James, App. Double II Cl. R. gl. cr. pref. of Apostles.</p> <p>2. St. Athanasius, B.C.D. Double. W. gl. cr.</p> <p>3. Invention of the Holy Cross. Double II Cl. R. gl. cr. pref. of Pas-siontide.</p> <p>4. 4th Sunday after Easter. Semidouble. W. gl. col. (2) St. Monica, W. cr.</p> <p>5. <i>Monday</i>. W. Mass as of Easter IV gl. col. (2) of St. Mary (3) for the Church or Bishop.</p> <p>6. St. John before the Latin Gate, Greater Double. R. gl. cr. pref. of Apostles.</p> <p>7. St. Stanislas, B.M. Double. R. gl.</p> <p>8. <i>Thursday</i>. W. Mass as on May 5.</p> <p>9. St. Gregory Nazianzen, B.C.D. Double. W. gl. cr.</p> <p>10. <i>Of St. Mary</i>. Simple. W. Mass as on April 19.</p> <p>11. 5th (Rogation) Sunday after Easter. Semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop.</p> <p>12. St. Pancras, M. Double. R. Mass (a) of St. Pancras gl. col. (2) Rogation L. G. Rogation or (b) (especially after Rogation Pro-cession) Rogation, V. col. (2) St. Pancras.</p> <p>13. <i>Rogation Tuesday</i>. V. col. (2) of St. Mary (3) for the Church or Bishop.</p> <p>14. Vigil of Ascension. W. Mass (a) of Vigil col. (2) St. Pachomius, Ab. (3) Rogation or (b) (especially after Rogation Proces-sion) Rogation Mass. V. col. (2) Vigil (3) St. Pachomius L. G. Vigil.</p> <p>15. Ascension Day. Double I Cl. W. gl. pref. of Ascension through Octave unless otherwise directed; Paschal Candle extinguished after Gospel of principal Mass.</p> <p>16. Within the Octave. Semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop cr.</p>	<p>For the Faithful Departed.</p> <p>For the Companions of the Order of the Holy Cross.</p> <p>For the Confraternity of the Christian Life.</p> <p>For all Bishops of the Church.</p> <p>For the Seminaries of the Church.</p> <p>For the Oblates of Mount Calvary.</p> <p>For England.</p> <p>For the Priests Associate.</p> <p>For native evangelists and clergy.</p> <p>For the Confraternity of the Love of God.</p> <p>For the rulers and statesmen of the world.</p> <p>For social and economic justice.</p> <p>For Christian reunion.</p> <p>For women's communities of the Church.</p> <p>For the parish clergy.</p> <p>For the Liberian Mission.</p> <p>For the Order of the Holy Cross.</p> <p>Thanksgiving for God's Providence.</p> <p>For the lapsed.</p> <p>For the Society of Saint John the Evangelist.</p> <p>For Poland.</p> <p>For the sick and suffering.</p> <p>For religious education.</p> <p>For St. Andrew's School.</p> <p>For the crops.</p> <p>For a just and lasting peace.</p> <p>For deeper penitence.</p> <p>For the increase of the Order.</p> <p>For all Religious.</p> <p>For the increase of the contemplative life.</p>
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